

# TREATISE

ON 1507/1380

## Justifying FAITH.

Wherein is opened the GROUNDS of BELIEVING, or the Sinner's sufficient Warrant to take hold of what is offered in the revealing GOSPEL.

### TOGETHER

With an APPENDIX concerning the *Extent* of CHRIST'S *Death*, unfolding the dangerous and various pernicious Errors that hath been vented about it.

Written by  
That Eminent and Learned SERVANT of JESUS  
CHRIST  
Mr. JAMES FRASER of *Boae*, sometime  
Minister of the Gospel at *Glasgow* Scotland  
While he was Prisoner in the *Bast* for the TESTIMONY of JESUS.

Prov. viii. 4. *Unto you, O Men, I call, and my Voice is to the Sons of Men.*

Heb. vii. 25. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.*

Never before Printed.

EDINBURGH.

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## ADVERTISEMENT.

**T**hat whereas the first Part of his Treatise on justifying Faith was printed some Years ago, and is now all sold of.

The first Part treats on the Nature and Object of Faith, and this on the Grounds of Faith. Any who encline to have the first Part, may signify the same by Word or Writ, and if this shall meet with good Entertainment, it shall not be long till they shall have the other also.

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# The PUBLISHER TO THE READER.

CHRISTIAN READER,

**H**ere is presented to your View a Treasure of precious Truths opened up and laid before you from the Pen of one who was shut up in a desolate Rock of the Sea, called the *Bass*, (like another *John* the Divine, in the Isle of *Patmos*) in the Time of our late Persecution, for the Word of God, and the Testimony of Jesus, which he held; during the Time of these his hard Sufferings, he wrote this Treatise, where he declares he had no Help for this Undertaking but his Bible, and often meeting with great Opposition from a Rabble of savage Souldiers round about him, oppressing him with grievous Persecution. But, O! how wonderfully is he assisted by his great Lord and Master to unfold a Bundle of precious Gospel-Mysteries, to wit, The Grounds of Faith? A Doctrine absolutely necessary for the Soul's right apprehension.

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hending of and taking hold of Christ and his Benefits; without the Knowledge of this Grace of Faith, the Soul must undoubtedly perish, as Faith is the only Instrumental Hand that takes hold of Christ when perishing in the Floods of God's Wrath; as a poor Man drowning in a Water greedily grips to a Cord let down to him to draw him out: Man by his first Transgression opened all the Flood-Gates of God's Wrath, that brake in upon all Mankind by a violent Torrent, so that there was no Way of escaping everlasting perishing. By the Violence of this awful Flood, Hell and Death made a Conquest of the whole World of Mankind Sinners, *Sin entred into the World, and Death by Sin; and so Death passed upon all, for that all have sinned, Rom. v. 12.* The Question then comes forth; *Who shall take the Prey from the Mighty, and who shall deliver the lawful Captive?* At this great Question all the Creatures in Heaven and Earth kept Silence, not able to give an Answer; but to the Surprise of Men and Angels, infinite Wisdom answers the Question, *Shall the Prey be taken from the Mighty, or the lawful Captive delivered? But thus saith the Lord, Even the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered, Isa. xlix. 24, 25.* When the Sword of divine Justice was drawn, and ready to be  
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be sheathed in the Bowels of the whole Family of *Adam*, infinite Wisdom steps in betwixt poor Sinners and the Stroke, and cried out, as the Angel of the Covenant cried to *Abraham*, when he lifted up the Knife to slay *Isaac*, *Gen. xxii. 11, 12. Stay thy Hand, I have found a Ransom*, here is a Ram caught in the Thickets of infinite Wrath, that will infinitely pay all the Charge that Law and Justice hath against those Rebels: God of his eternal Love and mere good Pleasure had chosen a certain Number of *Adam's* Family, and elected them from everlasting to be Heirs of eternal Life, and they must be redeemed by a Price of an equal Value to the Damage done by these Rebels: But where shall one be found that will be able to undertake such a Work? Sure none amongst all the Ranks of Angels or Men will be able to go thro' such a Work, and make up the Peace betwixt so great distant Parties, but infinite Wisdom was in no Strait to find out such an one, but immediately cries out, *I have found a chosen One, even David my Servant, Psal. lxxxix. 20. I have laid Help upon him, he shall do all my Pleasure*: And no sooner was the Bargain proposed by the Father to the Son, but as soon the Son of his Love accepted of the Offer, and as one rejoicing that findeth great Spoil, cries out, *Lo, I come, Psal. xl. 8.* And he is



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that blessed Cord that is let down for perishing Sinners to grip to, and by his Blood and Satisfaction stops all the Flood-Gates of divine Wrath, that all Mankind perish not, and the Call of the Gospel is, Whosoever takes hold of this Cord of the Righteousness of Christ shall not perish, *but have everlasting Life*, the Call of the Gospel is general to all that hears the Sound thereof; *Unto you, O Men, I call, and my Voice is to the Sons of Men*, Prov. viii. 4. Blessed are they that hear this Voice, they shall live. Now the great Matter is, how to come at this Cord, so as they shall get a fast Hold of it; true saving Faith must have a sure Warrant to fix upon, and the Scripture-Warrant is the only Ground of true and saving Faith which this worthy Author hath clearly unfolded in the following Treatise, and that in a more clear and ample Way than many heretofore, both ancient and modern Divines ever to this Day hath done, especially in that Ground of Faith, *viz. Christ's Death and Satisfaction*, to which is added an *Appendix concerning the Extent of Christ's Death*, a Subject that many hath wandered in as in the dark, many various and odious Opinions hath been vented about it, that instead of laying a sure Foundation and Warrant for Faith, hath loosed all Grips for true and saving Faith to fix upon, and opened a Flood-Gate of danger-

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**The PUBLISHER to the READER 2**

ous and pernicious Errors, so that Multitudes are drowned in everlasting Perdition, by blind Guides, whose Errors this worthy Author hath laid down before you, as so many Objections against the true Grounds of Faith, and hath answered, and clearly unfolded the Danger of the same, and leading as it were a middle Path betwixt two extreme Dangers, so that the candidate Reader thro' the Blessing of God may be saved from splitting upon the Rocks of *Arminian* and *Popish* Errors on the one Side, and Right-hand Extreams that many Divines in former Periods hath gone into, who were esteemed Orthodox concerning the Extent of Christ's Death, and how necessary such a Piece of excellent Divinity is at this Day, is evident to those who see but with one Eye, how rampant *Arminian* Principles are raging in thir Isles of *Britain* and *Ireland*, is known to the sad Experience of many, *How is our fine Gold become dim! how is the most fine Gold changed!* Lam. iv. 1.

The Waters of the Sanctuary are in a great Measure puddled with the Feet of a carnal Ministry that are thrust in to this National Church, by which the Lord's People are scattered like Sheep upon the Mountains without a Shepherd, and forced to seek the Bread of their Souls from Mountain to Mountain: The Spirit of the Lord is much withdrawn

drawn from Gospel and Gospel Ordinances, so that there is little to be seen but a Form of Godliness, wanting the Power thereof: The Spirit of the Lord is like a way-faring Man that turneth aside to tarry only for a Night; and the Daughters of Zion are in a withering State, while the Generality of Zion's Watchmen are feeding themselves and not the Flock, *they be blind Leaders of the Blind*, and no wonder both fall into the Ditch. The present Generation seems to be fast asleep at this Day in carnal Security, the Pulpits of Scotland being filled with little or nothing but moral Harangues, so that a Sermon of Seneca's Morals would be as acceptable to many as the precious Doctrines of the Gospel: Many of this Generation hath lost the discerning Eye betwixt Truth and Error, and as little do they love to hear the awakening Sound of the Gospel Trumpet, which is a heavy Judgment of God upon this Generation for the slighting of and despising of the precious Gospel Light, that hath sometime shined gloriously in this Land; and this is an evident Token that the Lord is about to give up with this Land for the many Sins and Transgressions that abounds amongst all Ranks; the Corruption of Church and State hath such a loud Cry to Heaven that we have Ground to fear the Lord is coming out of his Place to punish the Inhabitants of this Land for their Iniquities,

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Judgment is already begun at the House of God, And where shall the End thereof be? O let us send up a Cry to Heaven that the Lord may yet return and have Compassion on us, and heal the Backslidings of this Church and Land, and restore the happy Privileges to us that this Land once a Day enjoyed; it's long since the Lord Jesus took Insestment of this Land by Solemn Covenant; but blessed be his Name he hath not left himself altogether without a Witness; there is yet we hope many that are sighing and crying for the Abominations that are done in the midst of this Isles of *Britain*, of which our Lord Jesus hath had long Possession beyond the Time of the Purity of many reformed Churches in the World; and we hope the Promise shall take Place in this Land, that *a Seed shall serve him to lasting Generations* and keep up the Memory of his great Name, for whose Name and Testimony this worthy Author suffer'd many hard Trials, and hath left on Record this Treasure behind him for the Use of the following Generations: It is come to your Hand posthumous as he left it, without any Alterations, which may be seen by the Copy from which it is printed, it being prepared for the Press by the Author's own Hand. And that the Lord Jesus himself may bless the same to them into whose Hands it shall come in Providence, is the earnest Prayer of him who is your Well-wisher.

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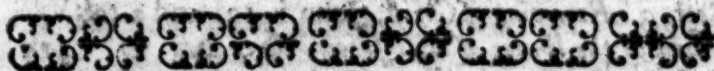
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## ERRATA

**P** Age 81. line 16. read, *Delusions*. P. 109. l. 12.  
 from the Foot, read, *been*. P. 138. l. 19. read,  
*arraign'd*. P. 148. l. 18. read the *Comma* at Elect. P.  
 160. l. 20, read, *bears*.



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## POSTSCRIPT.

I Have now thro' the Lord's good Hand upon me finished this Work; If I seem to some to affect Singularity, and to walk in untrodden Paths in respect of some Positions here inserted; I cannot help Folks Misconstructions, I shall be truly grieved if any Thing uttered by me, be offensive to any; and as I am verily perswaded that I have not walked alone, or against the Current of Orthodox, Godly, Protestant Divines to my Knowledge in any Thing here set down; so I am free to declare that I affect not Singularity, but love to see the Footsteps of the Flock of Christ before me always, and were our Charity greater, there would not be such Misconstructions of one another as there is; but Pride, thro' which only cometh Contention and Want of Love, makes, keeps up, and widens Breaches; I do not for my own Part so tenaciously adhere to any Thing, as to shut mine Ears against all Reason, but shall be most ready to close with any Thing which hath the Conviction of Truth with it, tho' contrary to what I maintain for the present; till which Time I cannot but believe according to that Evidence in which Things are presented to me.

As for other Weaknesses and Infirmities herein, as Want of Accuracy, Learning, Reading or Pungency, (of which I am very sensible) I hope shall be excused, if it be considered what manifold Afflictions and Temptations I was diverted with while I was writing this; and how being a Prisoner in a desolate Rock of the Sea for the Testimony of Christ Jesus; I had not the Use of so much as one Book of which I could make Use save my Bible, and little Converse allowed us with one another thro' the Severity of our Keepers.

And



And now blessed be the good Lord who of his Grace hath been pleased not only to put me out to begin this Work, but who hath graciously been pleased to stand by and assist his unworthy, poor Servant, and carry me alongst in this till I have finished the same, notwithstanding of manifold Discouragements. What Errors or Weakness may be herein; I heartily seek Pardon for in the Blood, and thro' the Merits of the Lord Jesus, in whom I desire both myself and Works may be accepted, and earnestly beseech the Lord so far to manifest his Acceptance of the same, as it may be blessed for clearing of God's precious Truths, and for the Edification and building up of the Souls of God's People in their most holy Faith; which if the Lord so far favour me as to attain, I shall then think my Labour more then abundantly compensated, looking up to him for this. *To the blessed Lord, and Fountain of all Good, the King of Kings, and Lord of Lords, be all Praise, Glory and Dominion for ever and ever. Amen.*





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A  
TREATISE  
ON  
Justifying FAITH.

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Of the Grounds of FAITH.

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CHAP. I.

*Of the Grounds of Faith in general.*

SECT. I.

*Some Things premised.*

**H**AVING spoken already of the Nature of Faith, it is fit that now some Things be spoken to the Grounds of Believing, for, tho' Faith be never so needful, and never so much press'd, if ye give not a sufficient Ground and Warrant to bottom that Faith upon, there will be no Faith: It hath therefore pleased the Lord not only to hold out the Nature of Faith in his Word, and to command us to believe, but hath given us certain Grounds to warrant us to believe what he commands us, as an Evidence of what is holden out to us; so that when I ask what are the Grounds

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of Believing; it is all one as if I should ask, What Warrants have we for Believing? And therefore should we notice this Doctrine exactly, for according to our Knowledge and Apprehension of the Grounds, so will our Faith be.

It is needless to debate whether the Lord may not command and oblige his Creatures to believe whatever he pleases, without any Evidence or Ground in the Thing itself, but merely because of his sovereign Will; for (whatever Truth may be in either affirming or denying it, yet) it is certain, and we may prove it at greater length, that the Lord gives Grounds to believe from the Evidence of the Thing itself: The Command of Believing is a rational Command: No Man is called to believe but he to whom God gives sufficient Warrant therefore; and hence the Unbeliever is unexcusable. If the Lord commanded only to believe, but gave no sufficient Ground for Belief, it were unconceivable how the Creature could believe, or its Unbelief be unexcusable. As a Man cannot see what he will, so cannot he believe what he will: The Lord dealeth with Man as with a rational Creature, and when he commands him to believe, he gives him first a rational Ground to bottom his Faith upon, or some sufficient Reason why he should believe what he is commanded: Now the Question is, What may these Reasons of Believing be? In order to this I shall (1.) Premise some Things. (2.) Shew what are not the Grounds of Faith; and (3.) Speak to the Grounds of Faith.

For the *first*, I premise these *four* Things. (1.) That the Grounds of Faith are either extrinsical or intrinsical. The intrinsical Grounds of Believing are the objective formal Reasons of Believing, something in the Object itself that induceth us to give Assent thereunto; hence the Promises of the Gospel and Christ's Name are the Grounds of our Faith of Salvation, because my Faith of Salvation is grounded on these. The extrinsical Ground of Believing doth not arise from any Evidence of the Object itself, but is merely an external Motive inducing my

### *Faith in general.*

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my Will to set myself to consider these Things that I am to believe and makes my Faith my moral Duty, and thus I say the Command of God is a Ground of Believing, not that it renders the Object in itself more credible, but it warrants me and makes it my Duty to believe. The objective Evidence is that which founds my Belief in *genere entis*; but the Command of God is that which constitutes Believing in *genere moris*; were it not the Command it would not be our Sin to misbelieve, nor our Duty to believe, for where no Law is there is no Transgression or Duty.

(2.) The Grounds of Believing are either mediate and remote or they are immediate: The Attributes of God, his Power, and Faith, Fulness and Wisdom are without Doubt the remote Grounds of Believing; but the immediate Grounds of Believing are the gracious Promises in the Gospel: But my Belief of the Truth of the Promises is founded on Christ's Faith, Fulness, the Bottom and Pillar of all Divine Faith. *Heb. xi. 11, 12.* Her Faith of being the Mother of a numerous Seed was immediately built on the Gospel Promise, *Sarah shall have a Son*; but the ultimate remote Ground why she believed this Promise, was, because she judged him Faithful that had promised.

(3.) Ye would distinguish betwixt Faith largely taken, and which justifies, from Faith strictly taken, and as it justifies: We are not now enquiring of the Grounds of a Dogmatick general Faith, but of the Grounds upon which a true saving justifying Faith may be bottomed.

(4.) Faith as it justifies may be considered either (1.) as Inchoate, whereby the Soul is made at first to look into the Gospel; this is by some called Virtual Faith, or the Embryo of Faith. (2.) As Faith thus Inchoate is Progressive, the Continuation of the Soul's first Motion to and looking after Christ. (3.) Faith may be considered as consummate and formal, as the Soul doth actually explicitly and formally close with Christ. (4.) Faith may be considered terminatively in its Operations on the Will, in its Effects, making the Soul rest on Christ, love and

delight in him, which, as *Essenius* saith are the secondary imparate Acts of Faith, not the primary elicit Acts, and certainly my Believing on Christ and Sense of this may be a good Ground for me to rest on Christ and delight in him.

## S E C T. II.

*What are not the Grounds of Faith.*

**A**SSERTION I. Sense of Misery alone in itself considered, is not a Ground of justifying Faith, because a Man finds himself miserable, he is not warranted therefore to believe; for then the Devils and damned Reprobates in Hell might have sufficient Grounds of Believing, for they find themselves both sinful and miserable: There is a Mistake in the Hearts of many as to this Matter; for some suppose they are not obliged to believe, until they are thus sensible, and not finding in themselves such a Measure of this Sense as they think necessary, hence are kept back from believing, judging it their Sin and Presumption to meddle without this, and which is worse, the Guilt of the Sin of Unbelief doth not trouble them, because they judge not Faith to be their Duty, seeing according to them, it is the Duty of such only, as are weary and heavy laden, and hence if they come to believe, they (which is worst of all yet) build on the Sand, and by the Gospel seek to establish their own Righteousness which is by the Law. For now let us ask at these, Why believe they in Christ for Salvation or Remission of Sins? Or, which is the same, Why look you to be saved by Christ? They will answer, because they found themselves weary, heavy laden, and sensible of Sin; and Christ promises Rest to such, and commands them for this Effect to come to him: They therefore believe and thus bottoms their Faith on their Humiliation, now they think the Promises theirs, and they have Warrant to believe, which till they were humbled, they, as they thought, had not. That as the true Believer looks for Salvation merely on Christ's Account given him for a Covenant freely of God, and

bottoms



## Faith in general.

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bottoms all his Expectations only on the Promise and free Grace of God ; so do these *Legalists* bottom their Salvation on their Sense of their Misery, believing because they find themselves sensible of Sin, imagining that gives them Title to the Promise, as if they looked that Christ should save them; because they are so humbled, whereas it is not because of this that Christ saves thee or me, but freely for his Name's Sake, and in respect he purposes to save thee thro' Faith in his Blood ; therefore he makes thee weary and heavy laden, that so thou mayest come to him, that else never would; or could come : Indeed such as are heavy laden are called to come to Christ, *Matth. xi. 28.* but (besides that the Promise of Rest to them is not as they are weary, but as they come to Christ) others likewise are called to come to Christ who are not weary, *Rev. iii. 17, 18.* The Lord exhorts secure *Lao-dicea* to come to him ; thou art blind, miserable, naked, yea knowest it not, yet come to me. Tho' therefore all who hear the Gospel are bound to endeavour to get their Hearts wearied and sensible of their sinful and miserable Condition, because they neither can nor will come to Christ without this, nor prize him as a Saviour to save them from Sin and Wrath, yet are we not to endeavour after this Sense of Sin as if thereby we procured a Title to Christ and the Promise, which we had not before : For all Sinners before Faith and Union with Christ have alike Title to the Promises. The hard hearted Sinner may as warrantably meddle with the Promise, as the Law broken and humbled Sinner. Ye are therefore to believe, not so much because you find yourself a miserable Sinner, but because you a miserable Sinner art commanded to believe, and the free Promise is holden out to thee, and hence Devils and Reprobates in Hell have no Ground for Believing, because the Gospel is not holden out to them, nor are they invited or commanded to believe.

ASSERTION II. The Testimony of Man can be no Ground for justifying Faith to lean upon ; it is true it may be a Motive to us at first to give an Assent to the Truth of Scripture, and when this is our greatest Reason;



our Faith is but humane; neither do I deny but that it may be a Mean, or Way by which the Lord may bring us to a true saving Faith: As the People of *Samaritan* believed because of the Woman's Report at first, but when they heard Christ himself; *Now say they to the Woman, We believe not because of thy report, but because we ourselves have heard him*: I grant likewise the Testimony of Men may confirm our Faith; and hence the Apostles being Christ's Witnesses of his Doctrine, Life and Miracles, did by their Testimony bearing Record of these Things, confirm the World of them, but they are not the proper principal Ground of Faith: What *Papists* maintain in this is known; but, Ah! How dangerously do most Men in Practice err in this Matter whose Judgments are sound; many believe and look to be saved, and their greatest Ground is, the good Esteem Ministers and some good Persons have of them, this is to be built upon Men: Ye have a Name to live, *Rev. 3. 2.* and having no more ye are dead: Wo to that Man whose Faith is not founded on the Authority of the God of Truth, that never heard the Voice of God at any Time.

ASSERTION III. The Attributes of God, his Wisdom, his Power and Mercy are not the immediate, adequate and formal Grounds of justifying Faith: The Gospel gives other Grounds for Believing. My Reasons are (1.) If these were sufficient Grounds of Believing, then *Adam* after the Fall before ever the Gospel was preached to him had a sufficient Ground to bottom a true justifying Faith upon, because the Attributes of God were made known to him, yea were engraven on the Creation; yea Devils and such as never heard the Gospel might be said to have sufficient Warrant to believe. (2.) Then were not the Gospel a supernatural Revelation, but Man might be said to have it naturally engraven on his Soul; and so as they are said by Nature to do the Things contained in the Law, so might they be said by Nature to believe likewise, and so *Heathens* that never heard tell of Christ should be condemned for the Sin of Unbelief, seeing the Attributes of God which were by Nature made known to them, were sufficient Ground

## Faith in general.

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Ground and Warrant to believe: And so the Gospel should not be a Mystery hid from the Beginning until now, *Eph. iii.* (3.) Because when called to believe, we are called to come confidently to the Throne of Grace, looking certainly to be saved thro' the Merits of Christ Jesus holden out to us in the Gospel: Now tho' I believe that God is almighty and merciful, yet is not this a Ground for me to be confident he will save me. (4.) Because Jesus Christ God-Man dying for our Sins, and holden forth to us a Propitiation, is the sole Object and Ground of justifying Faith, without the Knowledge of which there is no Salvation: Now many have some Knowledge of the Attributes of God who know nothing of Christ and his Offices, which is Life Eternal.

ASSERTION IV. The inward objective Testimony of the Spirit is not the Ground of justifying Faith; nor are we to look to this, so as to suspend believing till we find this Testimony; I grant the Operation of the Lord's blessed Spirit is necessary to cause us to believe, and to lead us in all Truth, (which Gift of the Holy Spirit is one of the Believers richest Mercies and Privileges, and which he stands most in need of, and which he should most prize, and be most careful to shun to offend) and I grant that in the Day of Christ's Power there is a mighty sensible Work wrought in the Soul of a Sinner, by which it is made to hear the Voice of the Son of Man and to live, and of unwilling made willing: But I deny there is any objective Testimony but what is in the Scriptures, only these Scriptures are now pressed Home upon the Soul; they did as really bind and oblige before they were applied by the Spirit, as in the Day when the Holy Ghost doth press them with Power upon the Soul: It is almost incredible to think what foolish Conceits the Hearts of the Children of Men foster in this Case: For as it was said to the Noble-Man, *John iv. 48.* *Except ye see signs and wonders, ye will not believe: Yea, Thomas an Apostle saith; Except I shall see in his hands the print of the nails; and put my finger into the print of the nails, and thrust my hand into his side, I will not believe,*

live, John xx. 25. and the Jews seek after a Sign, 1 Cor. i. 22. So is this natural to our Adulterous Hearts to be seeking after some extraordinary Sign and Manifestation, some Evidence to our Souls: The Simplicity of the Gospel doth not please, hence other Conceits are sought after, some seeking to adorn it in the Wisdom of Words, some adding pompous significant Ceremonies to fill the Eye, and some looking for the coming of Christ and his Kingdom into their Hearts with Observation, Luke vii. 20. they look to hear terrible Thunderings from Mount Sinai, and after this to see Heaven opened, and some glorious Vision, and Manifestation of Christ as it were transfigured before them, they would have some sensible Work; and many are evermore seeking, and cannot tell what they would be at, and while Christ in the mean time speaks to us in the still Voice, he is not regarded. But that this objective Testimony of the Spirit as contradistinguished from the written Word, is not the Ground of Believing, appears (1.) In that all find not this Testimony, nor have it, who are called, and therefore obliged to believe, John v. 28. as all who are called to pray have not always an Impulse of the Spirit inwardly declaring this to be their Duty, so is it in Believing; God would never command us to believe, unless he gave us Ground to believe: When a Minister doth command all his Hearers, who may be several Thousands, to believe, it is not conceivable that these all, who are obliged upon this outward Call to believe and receive Christ, have or do find this inward Testimony of the Spirit: (2.) Because the Grounds of Believing are in God's written Word; hence, *These Things have I said that ye might believe*, Prov. xix. 20. Psal. lxxxviii. 5, 7, 8. Luke i. 1, 2, 3. Rom. x. 17. *Faith cometh by hearing*; But of what? *Of the Word of God*: There cannot be two formal diverse Causes of one and the same Thing; there cannot be two Things in which I lastly resolve my Faith: If therefore our Faith resolve into Divine Revelation, and that now as written, then it cannot ultimately resolve into the objective Testimony of the Spirit.

Spirit. (3.) Because the Witness and Testimony of the Spirit comes after Believing, *Eph. i. 13. Gal. iv. 6.* therefore it is not the Ground of Faith, for then it should be before Faith. (4.) In respect here were Ground laid for all Delusions and Enthusiasm, and to cast the Scripture altogether aside; for if we be not obliged to close with Christ ( notwithstanding we daily read and hear that this is his Command that we believe on the Name of the Son of God ) till the Spirit objectively tell us, that our Sins are pardoned, that it is God's Will that we believe, then I see not but upon the same Account, we may as well say what the *Quakers* and other *Enthusiasts* that we are not to pray, read, hear, wait, give Alms till stirred up thereunto by the Spirit, And then where are we? The same Ground therefore we have for praying, sanctifying of a Sabbath, the same you have for Believing, and that is God's written Word; when the Spirit therefore is said to bear witness with our Spirits; I suppose its Testimony is in and with the Word; the Spirit of God appearing in the Acts and Habits of Holiness on the Heart as by a Seal, doth witness together with the Word in our Hearts, that we are the Children of God; for it may be rendred, doth witness together in our Hearts, or otherwise is said to witness or testify with our Hearts, by causing them to apprehend this, and assent to it, and from the Word, and witnessing to it, tells our Spirits, that we are God's Children, and therefore such Expressions (proceeding I confess from both learned and godly Men) as that there is a particular Voice of God's Spirit, which by instinct the Elect know, which make them to believe that Reprobates therefore never finding this instinct, tho' the Gospel reaches their Ears, are never truly called to believe, nor is Christ in their Offer; such Expressions I say are warrily to be considered ere we swallow them; what Strait drives them to this, I shall not say; nor say what extraordinary Things the Lord hath been pleased to indulge some of his Children in making these Things accompany their Conversion; but I would not have extraordinary Things pass for ordinary Rules.

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## 10 *Of the Grounds of Faith in general.*

ASSERTION V. No Work either of Conviction, Humiliation, Sorrow, moral Goodness or Joy can be Ground of Believing: For (1.) all the Grounds of Believing are without a Man, not in a Man, Faith goes out of itself to the Name of Christ. (2.) Because all are called to believe, *1 John iii. 23.* but all are not humbled, and weary and heavy loaden, I grant they are to believe in God's Method as to the Act of Faith; but the Obligation to believe is prior to their Humiliation, for it binds them both to be humbled and to believe; the Want of Humiliation doth not make the Sinner excusable who hears the Gospel if he do not believe. (3.) Because unsensible Creatures are called to believe, *Rev. iii. 18.* Dead secure *Laodicea* who was so far from a Sense of her Condition, that she presumptuously believed she was well enough, is yet called to come to Christ, *Thou art blind and naked, and knowest not, I counsel thee to come and buy of me.*

### S E C T. III.

*What are the Grounds of Faith.*

GOD's gracious Call in the Gospel, or the Covenant of Grace thro' Christ as holden forth and revealed in God's Word is the only and adequate Ground of Believing. In which Call, Offer or Gospel, there are *six* Things particularly to be considered, which are the special Grounds of Believing.

(1.) This Call declares that there is a sufficient Help, or Remedy for the Sinner in Christ Jesus. (2.) The Goodwill and Tenderneſs of Christ to confer and bestow this Remedy, *Good-will towards Man.* (3.) There is a Donation or Promise of all the Help and suitable Treasure that is in Christ, by which Gift Christ and all his Benefits are made over unto the Soul, and declared to belong to the Sinner, conferring thereby a Kind of Title or Interest to and in the Thing holden out. (4.) The Death and Satisfaction of Jesus Christ to Divine Justice by his Blood shed in our Vice, and for our Sins. (5.)  
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## CHRIST'S ALL-SUFFICIENCY, &c. II

The Command of God to embrace the Offer of Jesus Christ and Salvation thro' his Merits freely. (6.) A faithful Engagement upon Condition of Believing that the Soul shall actually possess all these Things offered unto it in the Gospel, and that they shall assuredly be made forthcoming to the Soul which doth believe. Of these *five* Grounds I intend to speak at some length God willing in the following Chapters.

### C H A P. II.

Of the first special Ground, viz. CHRIST'S ALL-SUFFICIENCY, Heb. vii. 25.  
*Wherefore he is able also to save them to the uttermost, that come unto God by him.*

1. **T**Hese Words hold out to us that Salvation is to be expected from no other than from Christ. (2.) That as Salvation is only to be expected and looked for from Christ, so is Christ able to save to the uttermost all that come to him: He can make up all Wants, cure all Diseases, and cure them perfectly. (3.) That the Lord Jesus doth actually save none but such as come to God by him; for tho' in him all Fulness dwell, yet hath it pleased the Infinite Wisdom of God that none should be Partakers of what is in Christ, except they come to him.

But for the more full Understanding of this, I shall (1.) Premise some Things concerning this Ground of Faith. (2.) Shew how Christ saves to the uttermost. (3.) Answer some Objections. (4.) Apply this Doctrine particularly.

## 12 CHRIST'S ALL-SUFFICIENCY

### SECT. I.

*Some Things promised shewing what a Ground of Faith  
Christ's All-sufficiency is.*

**P**OSITION I. There is a twofold Sufficiency in Christ. There is, (1.) A naked absolute Sufficiency, which is nothing else but the Almighty Power of Christ God-Man, to save whomever he will, and the intrinſical Merit of his Sufferings to ſatisfy for all the Sins that ever were committed againſt God, whether by Men or Devils; there is no Sinner that ever was in Regard of this absolute Sufficiency, but the Blood of Chriſt was of ſufficient Value to be a Satisfaction for his Sins, and Chriſt could, if he would, ſave him. (2.) There is an ordinate Sufficiency in Chriſt; there is that in Chriſt which is ſufficient to ſatisfy the Tenor of God's Law. Now tho' there was a naked Sufficiency in Chriſt's Blood to ſave Devils, that is, there was as much Value and Merit in his Sufferings, as might have been a ſufficient Satisfaction for Devils Sin; yet there was not an ordinate Sufficiency in Chriſt's Blood to ſave Devils becauſe there was no Blood ſhed for them; therefore the Blood of Chriſt is not by an ordinate Sufficiency able or ſufficient to ſave them: The King's Pardon is nakedly and abſolutely conſidered ſufficient to ſave all the Rebels in the Kingdom, he might comprehend all within the Act of Grace; but it hath not an ordinate Sufficiency to ſave any but ſuch as are therein contained and comprehended; and that Pardon is not ſufficient to ſave others. We ſay Chriſt hath both an ordinate and a naked Sufficiency to ſave all that come to him.

**P**OSITION II. The naked Sufficiency of Chriſt, or his absolute Power to ſave whom he will, is not the ſole and compleat adequate Ground of that Faith which the Lord requires and warrants in the Goſpel; there is ſomething beſides revealed; God warrants a Confidence in Chriſt; a coming with a full Assurance to the Throate of Grace. But the Belief of God's absolute Power to ſave

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me if he like or will is not Ground sufficient for me to conclude that he certainly will save me, unless I have some Indication of his Good-will towards me; many ly off far from Christ who never question his Ability to save them. Oh! but I fear he will not, tho' I know he can if he would.

POSITION III. Tho' the All-sufficiency of Christ nakedly considered be not a Ground of justifying Faith adequately, yet is it necessary to bottom a justifying Faith upon; hence our Lord Jesus asked at all that came to him for Help, this question, Believe ye that I am able? If Christ were not holden out as mighty and sufficient, we could not believe; his Power is the formal Reason, for which we believe that he will fulfil his Promise, or our Faith doth at last resolve into this, look it in *Abraham*, tho' the Revelation of God's Power was not in itself adequately sufficient to make him believe he should have a Son; yet when the Lord gave *Abraham* the Promise of a Son, the Almighty Power of God did underprop his Faith, *Rom. iv. 18.* he believed because he judged he was able to give him a Son; so then the Power of God is a necessary Ground of Faith.

POSITION IV. Christ's Sufficiency to save Sinners, or his Almighty Power, is sufficient to found a Faith of Probability, and to keep from Despair; it so far lifts up the fainting Sinner, as to make him say, It may be the Lord will be gracious to me; and this keeps the Soul waiting on God in the Use of Means, till he look down from Heaven, the Soul casts itself, tho' not with a Confidence or full Perswasion of Mind on the Lord with this, if I perish, I perish, see *Joel ii. 14. Jonah iii. 9.* and sometimes as to temporal Things, there is no greater Encouragement.

POSITION V. The Faith of God's Power, is a rarer Thing than many take it to be, tho' there be something more in all justifying Faith than a naked Belief of God's Power, yet is the Report of Christ and his Arm revealed to very few, *Isa. liii. 1.* I know many never found great Difficulty in Believing Christ's Sufficiency, that he can



## 14 CHRIST'S ALL-SUFFICIENCY.

do all Things, and because they never found their Hearts exercised with Doubtings of the Power of God, therefore they think that they always believed it; but verily it is truly believed but by few, tho' little questioned by the most Part, *Matth. xvi. 14, 15, 16.* where *Peter* acknowledged Christ to be the Son of God; Christ answered, *Blessed art thou, flesh and blood hath not revealed this unto thee, but my Father which is in heaven.* The Belief of God's Power which by Education you suck in, is different from that Faith and Belief which the Spirit of God teacheth, *1 Cor. xii. 13.* the Belief of the Power of God is so great a Matter, that some eminent Saints are therewith at sometimes staggered: *Sarah* laughs when God tells she shall have a Son; *Ezekiel* to this Question, *Can these Bones live?* Answers, *Lord thou knowest.*

POSITION VI. The Experience of some Christians will witness that the Faith of God's Power is more difficult and hard to win to, than the Faith of God's Good-will, tho' generally it is judged otherwise; I have had always no small Jealousies of such who tell that they have no Question of God's Power to help them, but they cannot get his Good-will believed, the Arm of the Lord is but revealed to few.

POSITION VII. The Faith of Christ's Power and Sufficiency, when either his Good-will is questioned or not so firmly believed doth sufficiently warrant such a Faith as can undoubtedly justify and save the Man that hath it, especially as to temporal Matters: Hence Christ ask't at all who came to him, *Believe you that I am able to save you?* This was the *Lepers* Faith, *I believe if thou wilt, thou canst make me clean,* *Matth. viii. 2.* and the Reason is, because this Faith of Christ's Power and Sufficiency can bottom a Faith of Probability, can make the Soul cast itself on Christ with this, it may be the Lord will be gracious, who knows but he will leave a Blessing; and such as this, *Believe and come to Christ,* as the Woman with the bloody Issue came trembling to Christ; the Lord Jesus will in nowise cast them off,

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POSITION VIII. The Faith of Christ's All-sufficiency and Power, as it hath something of the Belief of Christ's Willingness, at least implicitly going alongst, and accompanying with it, so tho' of itself it doth not warrant a certain Belief of Mercy and Good; yet to the Man that hath another Ground, viz. some Promise to bottom his Faith and Assurance, and Confidence upon; the Power of God holden forth to such an one, as the Promise is thereon bottomed; so doth it warrant the Assurance of attaining what he wants to such a Person: Simply from the Power of God we may indeed say, it may be the Lord will help, and therefore I will hope and not despair; yet certainly the Power of God alone considered is not Ground for me, certainly to conclude that the Lord will shew me Mercy: When therefore, *Rom. ii. 23.* the Apostle *Paul* argues from God's Power to his Will, to do such a Thing, he will graft in the *Jews* which are cut off; And why? For he is able to graft them in again: It is not to be so understood as if whatever we believed God able to do, that this he will do, or that we are to believe he will do, for there is no Ground for this; and the Lord can do an infinite Number of Things which he will never do, but we are to understand something suppressed here: The Apostle *Paul* was warranted by Divine Revelation, both mediate and immediate that the Lord should convert the Body of the *Jews* to Christ Jesus, tho' now they were cut off: Oh! might *Paul*, or such to whom he was writing say; How can this be, it is so very improbable? They are so set against the Gospel, and they have this long while resisted, that its scarce credible they will ever hearken to the Gospel: Yes, they shall saith the Apostle, and I am certain of it: How so? God hath promised it in his Word: *The deliverer shall come out of Zion and purge transgression from Israel, and hath by revelation shewn it to me:* Therefore however unlikely it be, yet the Lord seeing he is able, and can do it, will (there is no Ground to fear) make out and fulfil his Word; Why? He can graft them in, *Rom. iv. 21.* *Abraham* was fully perswaded of getting a Son; But why?

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He reckoned him able to perform. To conclude then, God's Power alone is no Ground of Assurance of Salvation, except where the Soul hath a Promise shewing that he will save them; in which Case it warrands the Souls Assurance; and when the Power of God is questioned, no Promise tho' never so full and particular can secure the Soul; when therefore the Promise itself is doubted, the Faith of God's Power confirms the Soul in the Assurance of its Performance.

POSITION IX. The Hope of Salvation arising from the Faith of Christ's Sufficiency to save, doth truly justify a Man, and is true Faith, yet doth the Gospel warrant a stronger Faith, even an Assurance of Salvation and Confidence, and which stronger Faith is our Duty to have tho' a weaker is accepted.

### S E C T. II.

*Wherein the Sufficiency of Christ to save to the uttermost doth appear.*

**I** Think were Christ's Sufficiency to save more believed and dwelt upon, there would be less Question of his Good-will than there is; and many Times do some poor Christians think and pretend to others, that the great and only Thing they question, and are in Doubt of, is Christ's Good-will towards them, and not at all his Power, when in very Deed the Power of Christ is not so firmly believed as themselves think; and which when narrowly examined will be found to be the true Fountain from which all the Streams of our Discouragements, Confusions and Unbelief doth flow, and therefore would I insist a little further on this sweet and most useful Head.

The Sufficiency of Christ appears in two Things principally: (1.) In that he saves in Kind from all Misery, and that in him is treasured up whatsoever Thing the Soul can desire or stand in need of to make it happy. (2.) In that he supplies all these Wants perfectly; and both

both these are included in the Expression, he saves to the uttermost.

*First* then, The Sufficiency of Christ's Help to save, appears in that he can in Kind supply all the poor miserable Sinners Wants, there is no Wound but he hath a Plaister for, no Disease but he hath a Cure for; *Psal. ciii. 3. He healeth all thy Diseases.* The miserable Sinner is made up of Wants, Sorrows, Plagues, Sins, Needs and Necessities, and abounds in nothing but deep Poverty and unexpressible Misery; now *he in whom it pleased the Father that all Fulness should dwell*, hath suitable Help for all its Wants and Miseries. (1.) The Sinner as polluted with Sin, for which the Soul abhors itself, cannot stand in the Sight and Presence of God; behold Christ a Fountain opened for Sin and Uncleaness, who can both *wash* and *heal*, *Psal. li. 7.* Its said he healed all Manner of Diseases, there is no Sin, Plague of Heart, or Stain, but Christ can heal, *Zech. xiii. 1. Matth. i. 21. Acts iii. 26.* He came and destroyed the Works of the Devil; thou sayest there is this Lust and the other Corruption that thou finds raging like a Devil in thee, and casting thee sometimes in the Water and sometimes in the Fire; why saith Christ fetch the Heart to me and I will cast the Devil out, tho' its Name were *Legion*: No Idol can stand before the Word of Christ's Power. (2.) Thou complains of thy Blindness that thou sees not Christ, thy Way, nor thy Duty; but remember Christ gives Light, *Eph. v. 14.* he is given as *a Light to the Gentiles*, *Isa. xlii. 6. John i. 5. Psal. xxvii. 1.* (3.) Thou wants Pardon and Mercy, and the Guilt of Sin lies heavy on thee; remember his Blood cleanseth from all Sin; *he hath by one offering perfected for ever all them that are sanctified, If the Blood of Bulls and Goats cleanse as to the outward purifying of the Flesh; how much more shall not the Blood of Christ cleanse your Consciences from dead Works*, *Heb. ix. 13, 14.* *He brought in everlasting Righteousness*, *Dan. ix. 24.* *finished Transgression and Sin*; turn therefore to him and Iniquity shall not be your Ruin. (4.) He is able to recon-



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cile you with God, for by him is Peace on Earth and Good-will towards Man; he is the Well-beloved in whom the Father is well pleased, *Matth.* xvii. 5. and if you have God's Favour, the Lord as thy Friend, What canst thou want, or further desire? (5.) Thou complains there is this and that Duty thou canst not get done, and that thou art heartless, weak, yea dead; Oh! remember he is able to quicken thee, he hath that Spirit of Power which is given Believers, thro' which they can do all Things, *2 Tim.* i. 7. *Ezek.* xxxvi. 27. he can give you his Spirit which will cause you to walk in his Statutes; not a Path or Mountain in all thy Journey but he can lead thee in, and cause thee come over. (6.) Thou hast many Enemies that threaten every Moment thy Destruction; the Law is thy Enemy requiring this and that of thee, which thou canst not satisfy, and hence thy Conscience condemns thee; the Plagues of thy Heart as so many Chains, keep thee in woful Captivity that thou canst do nothing for thyself; Death and Hell affright and terrify thee, threatening to swallow thee up; the World and Miseries of this Life afflict, sting and vex thee: Now Christ can save out of the Hands of all these Enemies; he hath satisfied the Law and nailed it to his Cross, so that now thou art not under the Dominion of that Husband, if fled to him, *Rom.* vi. 7. so that thou needs not notice its rigorous Commands, Cravings or Threatnings, thou art under a Law of Grace which is an easy Burden and light Yoke. He delivers his People from all their Enemies, he hath overcome Sin, Satan, the World and Death, and hath the Keys of Hell; fear none of these Things therefore. (7.) He can make thee perfectly Righteous, *In the Lord have I Righteousness, shall one say*; this will cover and supply all thy Imperfections and Short-comings, yea thy Person and all thy Duties, *Isa.* xlv. 24. (8.) He hath Rest to give to thy Soul, whatever thy Wants be, he can satisfy thee. One saith his Days of Youth are gone, his Estate is wasted; another wants such a great Comfort, refuses to be comforted, and saith there is no Healing  
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for his Wound, his Hope is cut off; What? Should he wait? Yet remember he can satisfy thy Soul and renew thy Youth as the Eagles, *Psal. ciii. 5.* and supply thy greatest Wants, raise thee from the Bottom of Hell, do unto thee above what thou canst ask, conceive or think; whatever thou hadst or could have in the Creature is all to be found in him abundantly, in whom *it pleased the Father that all Fulness should dwell*, Col. i. 19. Hab. ii. 17, 18. were thy Heart as enlarged as the Sand of the Sea the Fulness of Christ can fill it. But

*Secondly*, As Christ answers all Want in Kind, so he satisfies and answers them fully, he takes away Sin fully, he satisfies the Justice of God fully, and he will present his Church without Spot or Wrinkle, wipe all Tears from her Eyes, and all Sorrow and Sadness shall flee away, there is not only Joy in his Presence but Fulness thereof and Rivers of Pleasures for evermore, *Psal. xvi.*

### S E C T. III.

*Some Objections against the All-sufficiency of Christ as a Saviour answered.*

**O**BJECTION I. From the Sense and very sad unparelelable Condition that the Soul is in, may one say: Oh! my Sins are so great and so many, my Plagues of Heart so incurable, they have continued so long with me, notwithstanding of all Means, that I cannot think there is any Hope for me. **A N S W.** Yet he forgives Iniquities, Transgressions and Sins, and his Blood taketh away all Sin, he can raise and quicken from the Dead, and will bring his People from the Grave and Hell: *He that believeth on me, tho' he were dead, yet shall he live*; yea he can do a new Thing that never hath been heard tell off, and above what thou canst ask or desire, and when Heart and Flesh faileth he doth not fail.

**O B J E C T. II.** But Christ cannot revoke his Word, Judgment and Sentence is peremptorily pass'd against me,

## 10 CHRIST'S ALL-SUFFICIENCY

yea, and executed in Part, God hath given up with me: I answer, so was Sentence peremptorily pass'd against *Nineveh* and *Hezekiah*, yet was that Sentence revoked, so was both past and executed against these, *Psal.* lxxxii. 12. Yet, *Oh! that my people had hearkned to my Voice.* Law-sentences tho' never so peremptory are liable to Reduction; and thro' the Law of Grace, the Sinner hath the Privilege of a new Hearing.

OBJECT. III. But I come to Christ to get my Wants supplied, and my Sins pardoned and removed, yet cannot I find of this Sufficiency and Fulness; I am still poor empty and miserable, therefore it would seem that either there is not that Fulness in Christ to be had, or if there be, the same is but small Comfort to a Sinner, seeing he may come and be never a whit the better. ANSW. None of the two will follow, for the contrary is already manifested; but (1.) It may be you have come hypocritically to Christ and not in the right Manner, And do you look to receive of his Fulness? (2.) Tho' there be a Fulness in Christ, and a Sufficiency perfectly to save all that come to him; yet doth not the Lord Jesus immediately, presently and at once, let out of his Fulness to all that come to him, but many Times tho' they have all in the Promise, yet have little in Hand and are kept very short, that so finding their daily Wants they may be humble and depend daily on the Lord Jesus: But notwithstanding they find little or nothing from Christ, but daily more and more Misery in themselves; yet being Heirs of Salvation, and Children of the Promise they have Right to all, and having the Earnest of all the Fulness of Christ, they are in the mean Time supported, preserved and kept thro' the Power of God thro' Faith unto Salvation, and they shall one Day be abundantly satisfied with the sufficient Fulness that is in Christ.

OBJECT. IV. But there is more necessary to Salvation than what is in Christ, *without holiness none shall see the Lord.* If I get not this and the other Thing done I cannot be saved, therefore Christ alone is not sufficient to save me seeing other Things are required. ANSW. It is

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true, God that hath appointed to save his Elect by the Merits of the Blood of Jesus Christ hath yet determined to lead them to this Salvation, by the Paths of Holiness, which Holiness he will have go before our Salvation; yet is the Lord Jesus and his Merits, in that Kind in which they save, viz. as a meritorious procuring material Cause of our Justification a sufficient Saviour, and alone in that Kind that he saves sufficient: Holiness therefore and good Works however necessary to Salvation, yet not in that Kind of Causality as the Blood of Christ is; for consider them as Means and Way appointed by God; and Afflictions are likewise so necessary to Salvation: It was necessary that such as should come to the Feast and Marriage of the King's Son, *Matth. xxii.* should have a Wedding-Garment, yet neither the Feast nor Right to come to it were purchased by the Wedding-Garment; so here, but of this more hereafter.

**S E C T. IV.**

*Three Uses to be made of Christ's Sufficiency, or the practical Improvement thereof three Manner of Ways.*

**U**SE I. Consider this glorious Redeemer, the Desire of the Nations, who is all Loves, and chiefest of ten Thousands, who hath in him all that thy Soul standeth in Need of, whatever thy Case calls for; there is Virtue and Merit in his Blood to satisfy for all the Evils thou hast done; as much Mercy and Goodness in him as to overcome and pardon all thy Sins; as much Condescending as to stoop to thy lowest Condition; as much Power as to subdue thy strongest Lusts which lead thee in Chains that thou canst not break; as much Patience, as to suffer all the Injuries thou hast done him, or canst do; as much Glory and Excellency, Worth and Weight of Worth as may satisfy thee and all the enlarged Desires of thy Heart; as much Wisdom as to direct thee in the most difficult Steps of thy Life, *with him is plenteous Redemption, Psal. cxxx. 7. Psal. lxxxvi. 5.*



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Isa. lv. 7. John x. 10. As he is a compleat Redeemer, so a constant everlasting Redeemer, *I will never leave thee nor forsake thee*; a wonderful Saviour and can do above what we can ask or desire, *Eph. iii. 20. His thoughts are not as our thoughts, but far above them as the heavens are above the earth*; he is the only Redeemer, *Psal. xviii. 30, 31.* He is a perfect and a speedy Helper, and his Help is ever seasonable, *Psal. xlv. 1.* He is a compassionate Helper, he delivers in Mercy, Oh! who is like him, Oh! that we were more taken up with him, no Object so worthy of our Thoughts as he, *Mic. vii. 18.*

USE II. Oh! come and flee out of thyself and all Creatures, from Men, Duties, Means, Graces, not from using of them but from trusting on them, as if they could of themselves help, unto the Lord Jesus for Help: Come ye that have spent all upon Physicians of no Value, and are rather the worse than better, come to this Helper, who can in a Moment do for thee, that which all Creatures never could, and never will be able to do. (1.) See and know there is Help for thee, that thy Case is not remediless, and this will keep from Despair. (2.) Labour to see where this Help is, and this will direct thee to the right Airth for Help, *Jer. iii. 23. Truly in the Lord is the salvation of Israel.* (3.) Dwell much upon the Fulness of this Grace and Help that is in Christ who is able to save to the uttermost, that can make thee perfectly happy, *Col. ii. 10. In him we are compleat.* (4.) Remember that he not only can help thee, but that he hath Help for thee, *Hos. xiii. 9.* In me not only is Help, but thy Help; this will make thee come with Confidence to Christ. (5.) Remember there is no Help in any other, that so thy Heart may not depart from the Lord, that thou seek not to broken Cisterns. (6.) Prize and Esteem this Fulness which thou sees and believes to be in Christ, let thy Will and Affections embrace it. (7.) Seek to find this Help of the Lord by earnest Prayer: Alas! What avails it that there is such a Treasure, and thou die! Oh! pray therefore, beg hard, that the Lord would give thee a poor Whelp under his

Table some Crumbs; Prayer is one of Faith's Messengers, one of its Organs and Instruments, *I will be enquired of by the house of Israel for this*; Prayer is the Breathing of Faith outwardly expressed, *Rom. x. 13.* How is the poor Beggar supplied, but by begging from Door to Door. (8.) Plead with God on the Account of Christ, and his gracious Promises, *Isa. xxvii. 5.* Do not only seek but shew thy Claim, and let the Lord answer his own Word, and take no Refusal. (9.) Believe confidently he will help thee; whatsoever ye ask Believing that ye shall obtain it, shall be granted to you; this ye are warranted and commanded, and the Lord will not disappoint thee. (10.) Continue waiting on the Lord and never give over till he look down from Heaven.

USE III. See hence why many are not helped, who yet seem diligent in the Use of Means, their Sins are not taken away, they have no Peace nor Comfort, there is much in Christ, but alas, they starve for Want; here it is they lippen to the Means, and over-look the Lord Jesus, without whom all Means are useless; and therefore doth the bloody Issue continue, for all the Pains they take, and Cost they are at, they dig Wells as they pass thro' the Valley of *Baca*, but look not to Heaven for Rain to fill them. Oh! look to him, and look for all Help from him, and verily soon or late you shall find Virtue proceeding from him.

## S E C T. V.

*Four Sorts of Contemners and Rejecters of this Salvation reprov'd.*

USE IV. Of Reproof and Terror to all Slighters of this Salvation, that will not receive this sufficient Saviour. Alas! *To whom is the Arm of the Lord revealed.* (1.) This reproveth all Slighters of this great Salvation: It is said *Matth. xxii. 5.* that these who were invited to the Marriage of the King's Son, *made light of it*: So do many at this Day; alas! nothing is so much

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much undervalued as Christ and his Salvation, *Acts* xiii. 41. *Heb.* ii. 3. People are so whole-hearted that they care not for the Physician, Sermons of Christ are tedious to many, Why? They never found the Need of him, nor the Weight of the Burden of Sin, else Rest would be sweet, and like good News from a far Country : Lord how is the Gospel this Day despised, and esteemed as an old Almanack out of Date, tasteless as the White of an Egg ! Remember the Day is coming when the Lord shall revenge with dreadful Plagues this Contempt of the Gospel, till a People be left which shall say, *Blessed is he that cometh in the Name of the Lord* : When the Hand of the Lord was off *Pharaoh*, he neither cared for the Lord nor for *Moses* ; But when the Plagues came and punished him, *Oh ! then send for Moses* ; so now whiles Health and Peace, and the outward Comforts, and carnal Enjoyments are continued with thee, thou carest not much for Christ, thou seekest no Misery, but like *Laodicea*, thou imaginest thou aboundest in all Things ; or if thou knowest thy Case is not good, yet is thy Heart so dead and hard that it is not therewith affected, *Whoredom and wine, and new wine have taken away the heart*, *Hos.* iv. 11. But stay till thy Conscience awaken, till the Day of thy Visitation come upon thee, and Death look thee in the Face : Oh ! then for a Saviour, send for a Minister who may speak of Christ ; so the first Sort that reject and close not with Christ are such as slight him.

(2.) Such reject the Lord Jesus whose Hearts were never divorced from the World by the Knowledge of the Lord Jesus, and never saw such Excellency in him as to sell all Things and give for him ; if Christ be an all-sufficient Saviour, sufficiently satisfied Justice for thy Sins, sufficient to strengthen thee, to deliver thee from all thine Enemies, to cause thee to do every Duty called for at thy Hands, *I can do all thro' Christ that strengthens me*, and to work every Grace in thee, and not only so, but can fully satisfy content and fill thy Heart ; Why, art not thou satisfied with him alone ? Why gaddest thou after Strangers ? Why runnest thou unto other Cisterns ?

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What wantest thou, what wouldst thou have that thou mayest not find in Christ, *Psal.* lxxiii. 25. *Hos.* iii. 3. The carnal Heart cannot be satisfied with a spiritual Good alone, hence wanders after the Creatures and is double-minded; from this double-mindedness comes the Instability that is in our Way; hence many fear the Lord and serve their own Gods, *2 Kings* xvii. hence *Matth.* vi. 22, 24. Christ commands that the Eye be single, for ye cannot serve two Masters; if he be the Fountain of all Good, Why may not he only satisfy thee? Doth not all Fulness dwell in him, all the Treasures of Wisdom and Knowledge? *In whose presence is fulness of joy;* who is the Well of all Salvation, out of which all the glorified Saints and Angels drink to all Eternity; the Wonder and Delight of Heaven; May he not only satisfy thee for a short Time, that to all Eternity must satisfy thee? Why so much disquieted with the Want of any outward Comfort, as if the Lord Jesus were not better than all these?

OBJECT. There is enough in Christ to satisfy the Heart of Man; but I cannot find of that Fulness letten out upon my Soul which doth satisfy me, therefore my Heart must go out after other Things.

ANSW. (1.) That thou findest not the satisfying Fulness of Christ, but art empty, needy, and full of Complaints, Wants and Miseries, proceeds from thine own Fault; there is Water enough in this Well to serve all thy Wants, but thou stands a-back and dost not draw thereout with the Vessels of Faith, Love and Prayer; thou art like these that have a good Estate, and may live well, but they will not live on it, but go abroad and wander, and hence are in Want, like the Prodigal, *Hear, and your soul shall live,* *Isa.* lv. 3. Draw near to this Fire and be warmed, sit down, take, eat and drink of this Feast and thou shalt be abundantly satisfied and refreshed. (2.) It is true that the satisfying Fulness that is in Christ, is neither fully nor uninterruptedly enjoyed in this Life till we come to Heaven, for we know and believe but in Part; but yet we are to rejoice in Hope, *Rom.* xii.



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12. and hence have manifold Wants and Miseries; tho' we do not possess all that is in Christ, nor enjoy it by Sense, yet seeing one Day we shall be filled with all the Fulness of God, we may comfort ourselves in the certain Faith and assured Hopes thereof: And besides we never want in the mean Time what is sufficient to keep our Souls in Life; *I will not leave you comfortless*; the Vineyard is watered every Moment, our Souls are preserved in the Days of the saddest Famine. But (3.) Suppose therefore that there is not perfect Satisfaction, that thy carnal Heart and Desires are not satisfied, and there is still something in thee that cries give, give; I say our Love and Respect to Christ should engage us to be content with what we have, and suffer Want for a little While, rather than turn unfaithful and disloyal to him by departing from him after other Lovers: The Lord's People follow him many Times in a Land of Drought and not sown, and were there Love it would do so, and the Lord would remember it, *Jer. ii. 2.* Could ye not watch one Hour? Could ye not endure and for a little Moment suffer the Lusts of the Flesh to cry unregarded for Christ's Sake?

OBJECT. II. But there are natural and carnal Desires in us, which Christ who is a spiritual Good cannot satisfy, and to which he is not suitable: How can I then who am not altogether spiritual, rest satisfied with this spiritual Food alone, and not go out after other Things?

ANSW. It is true, we have carnal Appetites, and Christ is a spiritual Good, and therefore Christ is not a suitable Object for what is not spiritual to pitch upon or choose as the chief, and therefore shall our very Bodies when we shall enjoy Christ and the God-head purely and only, be raised spiritual Bodies; and the Lord while we have frail, mortal, natural Bodies allows even many outward natural Comforts, which without Sin we may enjoy, as Rest, Ease, Meat, Drink, Society and other Comforts, *Ecc. iii. 13.* and it is the Gift of God to rejoice in these; yet let not your Heart go out excessively or unreasonably after these, so as to forget God; let your  
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Moderation be known ; as the gross Food is conveyed by the Mouth, into the Stomach, and there concocted and digested and made a fit Substance for Nourishment of the Body ; so use seasonably and moderately your lawful Comforts, the Desire of your Heart and Eyes walk in them, *Ecc. xi. 9.* but let your spiritual Faculties spiritualise them, and so digest them as they may be fit Food for the Soul : Labour to see and feel the Love and Grace of Christ in them ; *By this I know thou lovest me ;* let them be as *Jacob's* Ladder unto thee, by the Steps whereof thou mayest the better ascend into Heaven ; hence we are called to serve the Lord in his Goodness, *Neb. ix. 35.*

OBJECT. III. But do not the very Saints and People of God wander sometimes from their Nests, and go and drink Waters out of other Cisterns ; they have Flesh and Spirit in them, it must be, therefore it would seem the satisfying Fulness that is in Christ is not allowed to Saints while here, and therefore they must depart from the Lord. ANSW. It is true, Saints by Reason of an unregenerate Part in them many Times depart from the Lord, but there is no Necessity for this, they have at Home in Christ what may satisfy them : And thro' the Assistance of the Spirit of the Lord which is likewise given them, they may so chain and muzzle the Mouth of the carnal Part in them, that they make no Provision to fullfil its Lusts, and when they do depart, they are not at rest, hence must return : Hence tho' there be an extrinsecal Necessity on Saints to forsake the Fountain of living Waters, and satisfy the Lusts of the Flesh, arising from the Decree and Providence of God, and Temptations of Satan ; yet there is no intrinsic Necessity arising from either the Want that is in Christ or the unmasterable unconquerable Strength of Corruption : In graceless unconverted Men the Case is otherwise, their carnal Appetites are so masterly, their Lusts so strong, no Power or Spirit of Christ to oppose or mortify them ; and there being no real Union betwixt Christ and their Souls, hence no real satisfying Good can flow to them from Christ,

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Christ, and finding no Good from Christ, they must be supplied elsewhere: They never saw or enjoyed in Christ what was sufficient to satisfy their Souls, and therefore their Drought and Thirst after other Things was never quenched or stokened; hence when they depart, tho' Conscience oppose, yet the Heart doth not; hence they fall and arise not, they go back with a perpetual Back-sliding.

(3.) If Christ be a sufficient Saviour, if he can answer all Wants; this reproves such as go to the Law and their Duties to save them, that set up other Saviours beside him, as tho' the Lord Jesus and his Grace without thy own doing were not sufficient to save thee: This is ordinary with Men, they think Christ needful to save them, to satisfy the Penalty of the Law, hence lay hold on Christ for this End, but there is an active Obedience which they think necessary for them to have, hence they seek for that, and that in themselves; and Christ's Merits makes up and supplies the Imperfections of this: Now such close not with Christ as All-sufficient and with Christ alone for Salvation; they make Christ a Saviour that can only save by Halves, contrary to Scripture, Isa. xlv. 24. *Surely, shall one say, in the Lord have I righteousness and strength.* Phil. iii. 9. *Paul desired that he might be found not having his own righteousness which was by the Law, but that which is thro' Faith in the Son of God.* Christ's Holiness is the Believers Holiness; hence *he is made to us not only Wisdom and Righteousness, but Sanctification,* 1 Cor. i. 30. Rom. v. 18, 19. *By the obedience of one shall many be made righteous;* and shall not all the Righteous be happy: Scripture mentions no other Way of Justification than by Faith alone without the Works of the Law. For if by Christ's Merits received and laid hold upon by Faith we be Righteous, and free from Sin and Wrath, justified and reconciled, what should hinder or is further required, but that we may immediately enter and possess eternal Life, and the Kingdom prepared: Scripture mentions no other Thing than the Merits of Christ received

ceived by Faith, as that which doth federally entitle us to everlasting Life. (2.) Consider the Difference of the first and second Covenant as it is laid down in Scripture: The first Covenant said, *Do this and live*, it was a Covenant of doing: The second Covenant if we believe the Apostle was not a doing Covenant but speaks on this wise, *If thou believe thou shalt be saved*; the Opposition is betwixt Faith and Works, betwixt doing and believing, it is not betwixt perfect doing and sincere doing, nor betwixt doing with Faith or in Faith and doing without Faith, nor betwixt doing in our own Strength and doing by the Power of God, but simply betwixt doing and believing. These therefore that plead so much for our sincere Obedience as the partial Condition of the Covenant of Grace, must needs confound the two Covenants or distinguish them otherwise than the Apostle *Paul* doth, Look therefore as they who performed personal and perfect Obedience by the first Covenant had thereby only Right to eternal Life; even so they who believe and by Faith receive the Righteousness of Christ have Right unto everlasting Life without any Work of the Law. (3.) Consider the great End which the Lord proposed in the Covenant of Grace, viz. the magnifying his marvelous free and rich Grace, and to exclude boasting; but if it be any Way of Works, moral, ceremonial, or evangelical, which ye will, all is one; there were Ground whereof to boast, For *to him that worketh, is the reward reckoned of debt*, Rom. iv. 4. Oh say some, perfect Obedience gives Ground of boasting, but imperfect Obedience wrought by the Assistance of God's Spirit doth not: I answer, true, imperfect Obedience, and wrought by the Spirit of God in us, who worketh all our Works in us, gives less Ground of boasting I confess; but whether sincerely wrought by the Lord in us, yet being formally our Work, they give some Ground of boasting. I doubt whether any Work that the Creature doth can proceed wholly of itself, but must flow from him efficiently in whom we live, move, and have our Being. But the Lord to exclude boasting altogether, hath excluded



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excluded Works, not of such and such a Kind, but Works altogether and simply, from being the Condition of Life and Justification. (4.) Let it be considered that this is derogatory to the Merits and Grace of Christ Jesus; we owe our Salvation and Justification to him wholly; he *alone trode the wine-press, and of the people there was none with him.* But to say that our Works have any casual Influence with Christ's Merits to our Salvation, is to derogate from him, and to set up another in that Throne with him, on which he alone will sit; and therefore should we be very tender in this Matter, as we would not derogate from the Lord Jesus, as we would not make him of none Effect. Oh but say these Legalists, we say and affirm constantly, that Christ's Merits is the only meritorious Cause of Salvation, we do not affirm that our best Works are in the least meritorious, and therefore we derogate not from Christ. I answer, Be it so that ye derogate not from Christ, as to the Point of Merit, yet ye otherwise derogate from him, tho' ye affirm not your Works deserve Heaven, yet you affirm, its by your Works ye come to Heaven, and you have them partly to thank for your Salvation. Now look as the Father's Acceptance of Christ's Obedience was simply necessary in order to its procuring of our Salvation, so if the Lord shall accept of our own inherent Righteousness and dignify it so far as to make it the Condition of Salvation; Shall it not then as a necessary Mean and Condition save us, tho' not as a meritorious Mean? Besides the Question is not concerning the Merit and intrinsic Worth of our Works, for many *Papists* as the *Scotists* deny this inherent Dignity and Merit of the Work, and place it wholly in God's Promise and Acceptation: And it is undeniable that *Adam* in the State of Innocency did not by his Works merit that Life that was promised; yet certainly tho' there was no Merit in *Adam's* Works, yea and were wrought in him by the Power of God, yet did these Works and that Way of Conveyance, exclude Christ and that Grace which now the Lord will have magnified in the Gospel; therefore tho' it should be granted

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ed that there were no intrinsick Merit in our Gospel Obedience Repentance or the like ; yet for all this, in as much as it makes eternal Life of Works and not of Christ and his Merits merely, it is derogatory to Christ, and to say that ye take in Christ's Merits will not solve the Matter ; for tho' it be true, that in the first Covenant of Works, there was no Room for Christ's Merits at all ; yet in as much as ye make Works a partial Cause of Life with Christ in the second Covenant, ye derogate from Christ and wander from the Truth ; for as the first Covenant was builded on the Obedience of the first *Adam* and his Works without any Thing of Christ at all ; so is the second Covenant founded only on the Merits and Righteousness of Christ without any Thing in us at all to share with him in bottoming or procuring our eternal Happiness, whither meritoriously or otherwise. (5.) And to add no more, I suppose that to make Works, sincere Obedience or any Thing done by us, as done by us, or as a Work, the partial Condition of Life, is to fill the Hearts and Souls of Believers with endless Sorrows and Confusions, if not to take away their Consolation altogether, and to plunge them in Despair : For as it cannot but marvelously comfort and strongly support the Heart of a poor Sinner, to know that all its Happiness is built on Christ Jesus alone, and not at all on himself or on any Thing he doth ; so can it not but discourage the Soul and make it halt on one Leg at least considering our Weakness and the Imperfections of our best Works, if it thinks that its Happiness doth in Part depend on what we do ourselves, and there will be Fear and a Jealousy as to this Head. *Rom. iv. 16.* As said, *It is of Faith that it might be sure to the Seed ;* that is, Salvation is by the free Grace of God and Merits of Christ that the Heirs of Promise or Believers might be confidently assured of the Lord's Good-will towards them ; if it then depend on any Thing beside Faith, the Promise could not be sure ; for the Law being weak cannot do it thro' the *Flesh* *Rom. viii. 3.* But tho' this Doctrine of Salvation thro' Christ alone, be

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be so fully agreeable to Scripture, and spoken so distinctly by the Mouth of Christ's Apostles, and so conducing to the exalting of Christ and his Grace to the humbling and abasing of Man, and be so full of marvelous, solid and sweet Consolation to all who have fled for Refuge to the blessed Hope set before them: Yet is it even marvelous to consider, how this should be opposed and how many are risen against the Doctrine of Grace, cutting and miserably hacking the Cords of their own Salvation this Day: And how lamentable and sad it is to consider the diverse Methods Satan doth use to darken obscure and bring into Contempt this sweet and heavenly Doctrine: The Spirit of Pride disdainng to submit to the Righteousness of God and seeking to establish its own Righteousness, hath put out *Papists*, *Arminians* and others to oppose this Doctrine, and to set up Free-will which goes hand in hand with this legal Way; and hence our modern Legalists (what shall I call them) having advanced and pleaded for Works so much till they have gotten them to be the Condition of Justification and Salvation, do see themselves reduced to maintain Free-will, but they forbear to use that Word (for they desire not to be thought *Papists* or *Arminians*) yet say, that God hath created Man with a self-determinating Principal, which is Free-will, independant as to particular Actions on God the supreme Lord: Lord where are we! And so it shall be, not of God that sheweth Mercy, but of him that willeth, or of him that runneth. The *Quakers* who have drunken up a Part of all the filthy and venomous Flood of Errors that ever the Dragon spued out after the Woman, since Sin came out to the World are for this working Way of it, and cannot abide to hear tell of Grace but of Grace which is not Grace: What hath moved some reputed *Pretestants* to plead so much for this Way, is that which (tho' I sadly fear to be Enmity to the Gospel Way of Salvation, and Pride unsubdued by the regenerating Spirit of God, and Unacquaintedness with the Workings of a Gospel Spirit, yet) shall not determinately affirm; and

I am suspicious that many who retain the Form of sound Words amongst ourselves are in their Hearts turned back to *Egypt*, after this Way of Salvation, and setting a Partner with Christ in this Matter ; let their Preachings and Writings be read and you may easily perceive this Leaven working, and Christ and Grace almost scored by ; hence tho' they will profess that they are not of the Judgment of such who maintain that we are partly justified by sincere Obedience, yet they will tell they think it no dangerous Error, and our Differences to be but of small Moment : The old Covenant of Works, *Do and live*, is naturally so imprinted on our Hearts, that it is not easy even for such as have received and tasted of the Grace of Jesus Christ to wear off these Impressions and to move against this natural Byass, or to free themselves from these Intanglements : This blessed Truth shining brightly in the Days of *Luther* and *Calvin* and others whom God raised up to witness for himself and to clear his Truths, I fear is at this Day not a little obscured if I mistake not, and a Gospel Spirit is a rarer Thing than many think.

The only Argument of Weight which puzzles some, that they are forced to confound Works and Faith and to deny Christ a sufficient Saviour is this ; The Lord requireth of such as Christ hath satisfied the Law for, and have believed on him, that however Christ be their Justification and Sanctification, that yet they should be holy, and that *without Holiness none shall see God* ; and should be holy in order to their obtaining eternal Life, *Rom. ii. 6. They seek for honour and immortality and life thro' patient continuing in well doing.* Ver. 7. *1 Cor. ix. 24. So run that ye may obtain.* Ver. 27. *I keep under my body, lest I be a cast-away ;* therefore besides the imputed Righteousness of Christ, there is an inherent Holiness of ours which we must have, without which we cannot expect to see God ; and therefore Christ alone is not sufficient for Salvation, and I cannot look to his Righteousness only for Salvation, but must endeavour after a personal inherent Righteousness in myself



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without which I cannot look for Salvation, and which therefore is as much the Condition of eternal Life, as Faith. **ANSW.** As if any who plead for the Grace of God did deny that Believers either ought to be holy, or will be holy, or that there is an inseparable Connection betwixt Holiness and Salvation, so as the Lord hath purposed to bring all to Heaven thro' Sanctification of the Spirit and Belief of the Truth; and having ordained a Priority and a Posteriority betwixt Grace and Glory, both purchased by Christ; Believers seek Grace in order to Glory, all these Things are granted. But I affirm that God doth not require Holiness in us as the Condition of eternal Life; in that Sense as he required Works in the first Covenant, and as he required the Righteousness of Christ in the Second; for then should it undeniably follow that Believers and justified Persons were under a Covenant of Works; seeing that by doing they should live. Therefore whatever Necessity there is of Works under the second Covenant, yet come they not under the same Consideration, nor are to be ranked in the same Causality as to their Influence on Salvation, with the Works of the first Covenant. That they are not Conditions of Salvation appears in this, that tho' we should do never so much so as to outstrip all the Saints that ever were before us, in Conformity to the Law, yet would not this save us, *For by the deeds of the law shall no flesh be justified*, Rom. iii. 20. The Law hath already condemned, and the Term is circumduced upon all the Children of Adam, and there is no Place now for proponing the Defence of new Obedience to the Law; and tho' there were, yet their former Escapes and Shortcomings of their best Performances would cast their best Works; for the Justification which is by the Law of Works, is of a Person that never sinned, and hath obeyed perfectly by continuing in all that is written to do it, Gal. iii. 10. else cursed. But ye will say tho' the sincere Obedience and evangelical Works of Saints in themselves alone will not justify or save a Man, yet will they not save a Believer being joined with Christ's Right-

Righteousness, so as without them Christ's Righteousness will not save them, or Faith in Christ will not justify nor save. I answer and affirm plainly that our evangelical Obedience is not so much as the partial Condition of eternal Life, even as joined with the Merits of Christ, else there were Grounds of boasting in Part at least; now all boasting is excluded, we are justified without the Works of the Law, Faith is imputed to him that worketh not, *Rom. iv. 4.* and if justified then have we Right to Life, *for he that hath the Son hath Life*, so that neither Justification nor Life are any Ways procured or influenced by our inherent Holiness; yea tho' a Believer in Christ should never do a good Action (which I confess is a Supposition that never can or shall be) and should die before ever he did any good Work, he should certainly be saved according to the Tenor of the Covenant of Grace, *for he that believeth shall be saved; yea passed already from death to life*: Yea when the Lord justifies or saves us he doth not at all consider us as holy, but as Sinners, which believe in him who justifies the Ungodly; yea when we ourselves look for Salvation from Christ, we have no Consideration at all of our own Holiness, but look merely and only to the Righteousness of Christ. Tho' such as are saved are holy, yea such as are justified who are termed Ungodly, are such who believe, who desire and prize Christ, who give all Things for Christ, who mourn for their Sins, and are divorced in some Measure from them, and humbled altogether in some Measure under God's Hand; for preparing Grace and the Law works all these Things in them; but yet they are called Ungodly because the Lord in justifying them looks not on them as they are so and so qualified, but as they are Sinners closing with Christ and accepting him, and therefore only justifying. Wherefore when we enquire whither our inherent Holiness be the Condition of Salvation, we would first distinguish between that which is truly and in Substance Life, Salvation and Glory, and that which in regard of certain Accidents thereof befalling makes it deserve that Name in a more eminent

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Manner, and is in Effect but a greater Measure of Life, Salvation and Glory. The first is here enjoyed; *1 Pet. v. 1.* hence we are called *partakers of the glory*, and unto this Rest doth every Person that believeth enter before he work so much as one good Work, and without any Consideration of his Works and Holiness; as Scripture abundantly cleares, and some of the chief Adversaries in this Matter sometimes grant. The second Sort of Life and Glory is enjoyed hereafter, and is but a further Manifestation of the same Glory and Life which Believers here enjoy by their Union with Christ; and this Salvation to be enjoyed hereafter is but accidentally different in regard of Time, Measure, Uninterruption of enjoying, Place and several other Circumstances from that Life and Rest Believers enter into, *Heb. iv. 3. 1 Pet. v. 1. Acts ii. ult. God added such as were saved unto the Church*: Now it is of this gradual Glory to be enjoyed hereafter that there is greatest Debate about; and I am suspicious that these Moralists have little noticed this Distinction, nor considered that Grace here is but begun Glory, and that, that very inherent Holiness, they will have to be the Condition of Salvation or Life, is indeed a great Part of that Life and Glory and Salvation, and how it can be a Condition of itself, is that which is not very conceivable. But (2.) We would distinguish betwixt these Things as they ly stated in the Decree and Purpose of God, and as they are stated in the Covenant of Grace. Now I say that Works in the Covenant of Grace by which God justifies the Ungodly, and faith to them whilest in their Blood, Live, are not the Condition of that Life, but is wholly and only purchased by Christ's Merits, applied by Faith; so as the Believer tho' he be holy, yet not as he is holy, hath Title and Right unto this Life, and in Part receives it and actually enjoys it. But the Lord in his Decree hath purposed that inherent Holiness, Grace or good Works should go before the glorifying of them that are appointed thereunto; and by this Decree a necessary Connection is made betwixt Holiness and Salvation, betwixt Believers

Believers and Holiness, so as all that are holy shall be saved; none but the Holy can be saved, all Believers and none but they can be holy: By this Decree it is ordered and comes to pass that all the effectually redeemed Believers shall walk holily before God in Love, and that ere the Lord crown their begun Grace with Glory; and hence *without holiness none shall see the Lord*: And in respect of this Decree are we commanded to be holy, and finish our Work, and glorify him on Earth, that we may be glorified with him in Heaven. Now I say the Lord might in Law and Justice give us Heaven and eternal Life, and that according to the Tenor of the Covenant of Grace, upon our mere closing with Christ, tho' we never did the least good Work; and therefore cannot Works at all be accounted the federal Condition of Life: And when therefore a Promise is made to such and such a Grace, or Person so and so qualified, I deny that this is the Voice of the Covenant of Grace, this is no Bargain or Covenant holding out the Terms of Life and Salvation; nor will I say that this is the Voice of the Law formally; but the Declarations signifying and holding out the Person that shall enjoy Life, they are Descriptions of Persons in Covenant with God, rather than of the Covenant itself: God commands us to be holy; true; but not to be justified or saved thereby, or as the Condition of Life, but for other Ends mentioned, *Rom. vii.* But ye will say, God commands us to keep the Commandments that we may live, to run that we may obtain, therefore our Doing and Obedience is the very Condition of Life, and God enjoins us to be holy as the Condition of Salvation. **ANSW.** Then have we done with Grace, and Christ and we are certainly under a Covenant of Works. God will have the Cup of the *Amorites* full that he may deliver his People, but the Measure of the Sins of these Heathen People, are not properly the Condition of the Deliverance of God's People, nor have any Influence at all thereon; they are that which God hath purposed should go before the delivering of his People, and therefore shall they fill up



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that Measure, that so the Lord may deliver his People. Therefore tho' the Lord command us to be holy, to finish and work out Salvation, that we may be glorified, doth it not follow that our Working is at all the Condition federal of our Glory and Salvation. If I shall say to one that is in his Bed, rise up put on your Cloaths that you may go and take Seasin in such and such Lands; doth it follow that his rising and putting on his Cloaths are the proper Condition on which the Land was bestowed on him. God gives us Remission of Sins and eternal Life freely for the Merits of Christ alone received by Faith, without the Works of the Law; yet hath he purposed to convey this eternal Life to be enjoyed, and to which we have Right by the Purchase, in the Order, and Channel, and Method of Holiness: Our Holiness is not therefore the Condition of eternal Life. The Lord purposed that *Paul* should bear witness of him before Kings and Counsellors, and seal this his Testimony with his Blood at last, ere ever he came to Heaven, and therefore was it *Paul's* Duty to finish this Part of his Race, that so he might receive his Reward, and without such a Testimony was he never to come to Heaven (as Things were stated in the Decree of God;) but surely *Paul's* Preaching and Sufferings which he was to finish ere he could be saved, and knit necessarily with his Salvation, were not the Condition on which Heaven was promised to him; for the Terms of Life are one to all the World; but we see Thousands are saved who never gave Testimony before Councils, never died for the Gospel as *Paul* did, and was to do that he might receive his Crown; which Crown was otherwise purchased, and otherwise assured unto him even by the Blood of Christ and his faithful Promise. Therefore look as tho' *Paul* was commanded to suffer for Christ ere he could go to Heaven, and that therefore this was not the Condition federal of his Salvation (for his Salvation run upon the same Covenant Terms with all other Believers:) So neither tho' we be commanded to run that we may obtain, is therefore our running the Condition of our enjoying or obtaining

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taining but a mere Mean and Channel thro' which the Lord would bestow this Gift upon us, to which we had otherwise compleat Right.

Some plead for the Influence of Works on Salvation, from the arguing from the one to the other, and hence would have them a proper Cause; but all that this will amount to, is, that they are a logical Cause or Condition, so as from Works we may argue to Glory; and thus the Effect may be the Condition of the Cause in a logical Sense; neither do such hypothetick Propositions, as these, If ye walk after the Flesh ye shall die, If ye walk after the Spirit ye shall live, make our walking after the Flesh or Spirit the Conditions or Causes of Life or Death, but logical only, and they only signify and are the Descriptions of such who shall live or die.

It is alledged indeed and pretended that the making our evangelical inherent Righteousness the Condition of Life, doth better secure, and contributes to a holy Life: Truly I confess that it stirs up to a moral Righteousness, and begets a slavish Kind of Piety, and fosters a proud self-conceited Endeavour to be holy: But its the Grace of God only which teaches to deny all Ungodliness, to serve the Lord, and walk before him without Fear; humble, yet free, generous and filial Obedience proceeds only from Grace and Faith which sheds the Love of God abroad upon the Heart and constrains. And is it not remarkable that these of the most profligate Lives do own and cry up this Doctrine most?

Finally, there are not a few, who do not avow Justification by inherent Holiness as the Condition of the Covenant, who yet think it but a small venial Error, and would have no Din or Stir raised thereanent: But verily we cannot be tender enough in this Point, for if in any Article of Religion we be called to such a contending for the Truth as will not part with one Hoof, it is in this most important Head; the Lord layeth Stress on some Things which carnal Hearts think but of small Importance.

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But it may be asked, whence it doth flow, that there is such a Conspiracy of so many several Perswasions in other Things against this blessed Truth set down so fully in Scripture, whence it is that the Doctrine of Grace is so opposed as it is, and Works so much pleaded for : I think these Things may have Influence on it. (1.) Because there are many who think Gain Godliness, who *thro' covetousness shall make merchandise of you*, 2 Pet. ii. 3. These deny the Lord Jesus and his Grace; and the Love of Money as it is the Root of all Evil, is the Root of all this in many. It is well known that in the *Papish* Religion, Gain and Money is the vertical Point upon which all hangs, the very Soul and Life of their Religion : Hence because so great Gain is made of Works of Supererogation and others, it is no wonder they tell the People that buy them at so dear a Rate that there is Merit in them, and they can be no less than the partial necessary Condition of Life, else who would give so much for them ; Hence thro' Covetousness I say it is that many cry up Works, and consequently velify Grace. (2.) It is undeniable that the Doctrine of Justification by the free Grace of Christ thro' Faith alone, is above the Reach of natural Light to discern, and that on the contrary the Covenant of Works, *Do this and live*, is strongly and universally imprinted on Man's Heart. It is therefore no wonder if such as never heard the Gospel, by which this Mystery is declared, tell you of no other Way to come by Happiness than by Virtue and Well-doing; and in respect of the Suitableness of the Covenant of Works with Nature, it is no wonder if therefore there be a very great Inclination in all Men (and in Part with the truly Godly) to close with this Way of Justification and Life. (3.) I think it arises thro' the marvelous unsubdued Pride that is in Man's Heart ; and hence it is said, they sought to *establish their own Righteousness*, and would *not submit to the Righteousness of God*. Believing is a Sort of Stooping or Submission ; it abases a Man mightily, to put him altogether out of himself to seek Happiness wholly in another ; this the Pride of Man can-

not

not submit to; and hence seeks to cry up Works, endeavours to seek out some Place for them in the Covenant of Grace, and if they can get no other, they will be content with a secondary less principal Condition, *sine qua non*, at least. And to what End is all this, but that we may not owe our Crown wholly to Christ, but may put in for some small Share with Christ of the Glory of the Purchase thereof to our own Doings; and that our Doings may be a Part of the Pillars on which this House of Glory is built, and not Christ's Merits only: Oh! cursed proud Heart; and thus we come to cross the Lord Jesus in his special Design, *viz.* the venting of his rich Grace, and the stopping of all Mouths, and making them become speechless before him; hence *Arminians* and unmortified graceless Persons are for this, and that it may the more visibly appear to be of him that willeth, Free-will is cried up, and the self-determining Principle. (4.) I think it arises from Unacquaintedness with the Gospel regenerating Work of Grace on the Heart, subduing their Pride, and discovering to them the Emptiness of all their Performances and deadning them to the Law, and so reconciling, uniting and marrying them to the second Husband Christ, and making them not only see a Necessity, but have a Desire to be found not having their own Righteousness but his. I know it would anger some of them to let them understand that any should judge them Strangers to the Work of Grace, who look upon themselves as no small Masters in *Israel*. I shall only say that I am perswaded were there a sound Work of the Law on their Hearts, and were they drawn before the Presence of God, and there cited and charged with all that were to say against them; and that the Lord himself would but speak, I am certain Folk would be very loath to venture any Thing either in Whole or in Part, on their own Words, but should see a Necessity of running out of all these, and betaking themselves only to shelter in the Grace of God manifested in Christ Jesus. There are some that can say while they were Strangers to the Work of Grace on their Hearts, and had no solid Convictions of



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of Sin, and Strangers to the Gospel, that they then believed as these *Legalists*, but the Lord hath taught them another Lesson, and made them change their Note. (5.) Misunderstood Scripture pointing out our Duty, declaring the Connection of Holiness and Life, pressing Obedience, and sometimes holding out the Law itself to such as were not dead thereunto, which are multiplied both by *Papists* and others against this blessed Truth, have no small Influence with many who have not Eyes opened to distinguish betwixt Law and Gospel, and that see not Christ the End of the Law to all them who believe, to give some more honourable Place to our Works than the Lord allows. (6.) It cannot be denied but that some call'd *Antinomians* and *Libertines* have over-stretched this Doctrine of free Grace, and turned it unto Wantonness, and drawn very fearful and lamentable Conclusions from these blessed Premises; such as denying the inherent Graces of the Saints; inherent Sins in them; denying the Necessity of Duties; that Saints are under no Law at all; that they ought not to mourn, or be troubled, or seek Mercy for Sin, that our Graces do not evidence our Justification, and the like: And many to shun these wild Paths, and keep far off these Rocks, have inclined too much to another Extreme, as thinking they could not be too far from *Libertinism*, and thro' some unwary Expressions in the Heat of Dispute dropt against the *Antinomians* have jumbled and not a little darkned this Truth, like some endeavouring to make a crooked Rod even, have over-bended it too much to the other Side. (7.) And *lastly*, I suppose that thro' the great Wrath and righteous Judgment of God, many are given up to believe Lies in this Point, and suffered to darken and pervert the righteous Ways of the Lord, with whom the Lord will in his Time reckon, and whose Damnation (as it is just) so sleepeth it not. The Doctrine of free Grace and Justification by Christ alone without the Works of the Law, did shine clearly, not only in this Land, but in all the Churches of Christ in Europe, sometime after the Light did arise, and the *Papish* Clouds

of Error were scattered ; and then did Men live both ho-  
 fily and comfortably, and it was well with us : But this  
 Truth was not received in Love, *Scotland* was unthank-  
 ful, and did not improve this Price that was in her Hand,  
 was not thankful for, nor did prize so welcome News  
 and so precious a Treasure, but turned secure : Therefore  
 hath the Lord raised up *Antinomians* and *Arminians* who  
 on the one and other Side assault and rend this Truth ;  
 and that Light that shined on our Ways, is now in a  
 great Measure removed, and little or small Vestiges shall  
 ye find in many Sermons and written Books, except  
 what a Man shall find in Mr. *Owan* : Oh ! mourn for  
 these Things, your Contempt of Grace, and turn you  
 to the good old Paths ; look to *Calvin*, *Luther*, *Brad-*  
*ford*, *Tindal*, Mr. *Patrick Hamilton*, Mr. *Bruce*, and in  
 their Writings see this Truth more clearly shining, than  
 in our modern Writers, if it be not *Rutherford* and Mr.  
*Shepherd*. Oh ! therefore seeing this Doctrine of Grace  
 is so full of Consolation, and manifestly tending to the  
 advancing of God's Glory ; Oh ! run and with open  
 Arms embrace it. If Sin or Satan object against thee thy  
 manifold Sins and Weaknesses, thou canst answer, Christ  
 hath satisfied the Law for my Sins, and therefore can-  
 not Justice demand any Thing of me ; the Law strikes  
 no more against thee, then a Bond that is cleared. Why  
 therefore dost thou run to thy Fig-leaves when thou hast  
 such an excellent Garment to cover thee ? Finally, I  
 would say that this holds out the Sufficiency of Christ  
 alone to Salvation, tho' Works be required and necessa-  
 ry ; that look as Christ is a sufficient Saviour, tho' Faith  
 be necessary to Salvation ; even so tho' Works be ex-  
 trinsically necessary to Salvation, yet is Christ the all-  
 sufficient Saviour ; and the Reason is, because this Ho-  
 linefs and new Obedience hath all its Virtue for which  
 it is accepted from the Merits of Christ, who is that bles-  
 sed Altar who sanctifies all the Gifts offered thereon, and  
 without which the most holy Works of Saints would be  
 casten as the cutting off a Dog's Neck : And as the Ac-  
 ceptableness of our Works proceed from Christ, so doth  
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the Power to do them proceed from him ; there is in him that which may enable thee to do all that which is necessarily required of thee ; and seeing all thou stands in Need of is to be found in Christ, he is a sufficient Saviour. As the Lord hath out of his mere free Grace, appointed and chosen us to Salvation, yet not to Salvation absolutely, but thro' Sanctification of the Spirit and Belief of the Truth ; even so the Lord Jesus in whom we are elected or chosen, hath shed his Blood to purchase eternal Life to us, but in such a Channel I mean as to the Enjoyment of it : So likewise when we believe and apply the Promises, we believe that we shall be saved, not without Holiness, but in that Way and Method the Lord hath set down in his Word. And this as it doth not hinder the Freedom of Election, so neither doth it of God's Covenant ; of which and of Faith our walking evangelically are the Effects and not the Causes or Conditions. I therefore do and finish my Work, that I may be gone to Heaven because I believed to be saved thro' Christ in such a Way, and in doing of this, and because the Lord in the Riches of his Grace disposed to me freely Life and Salvation, but declared it always to be enjoyed thro' the Channel of Faith, Obedience and Repentance, which the Lord promises we shall walk in them as he doth Salvation and Glory itself.

(4.) Such will be found Rejecters of Christ and Despisers of this Salvation and all-sufficient Saviour, and to be reprov'd who despair of Salvation ; and hence it reproveth *three* Sorts of Despisers. (1.) The tormented fearful Despairer who by Reason of the Number and Greatness of his Sins, and God's heavy Wrath and Displeasure which he finds in his Soul, and seeing Means cannot help him, doth hereupon in a distracted fearful Manner cry out, there is no Hope, and bids in his Heart at least a Defiance to the Mercy and Good-will of Christ to save him, and so continues seeking either an Opportunity to destroy himself, or lives in a certain fearful Expectation of Wrath ready hourly to fall on him ; Such was Judas. (2.) The bold hardned and willfully presumptuous despairing

pairing Sinner, who feeling his Sins to be great and many, and his Heart very hard, and little Fruit from some Pains he hath been at, hence begins to conceive there is no Hope of Mercy for him, and thinking that God cannot pardon him, or else if he think he can, that he hath past a peremptory irreverfible Sentence against him, and therefore like *Cain* or *Fauftus* run from the Prefence of the Lord, and comfort themselves as long as they can, with their carnal Enjoyments, will not torment themselves before the Time, and hope that if they must die and be damned, they cannot help it, but bear it as well as they may; *Iſa. xxii. 13. Let us eat and drink, for to morrow we ſhall die*; hence take a full Swing in Pleaſures, *Jer. li. 27, 28.* (3.) The ſighing fainting Deſpairer, who preſſed with many great and inſuperable Difficulties, which daily increaſe upon him, and finding no Help by all his Pains, nor probable Outgate of Escape, Means miſgiving, dares not for Fear of greater Punishment flee from the Prefence of God and neglect Duty altogether, and therefore keeps up ſome Form, but in a fainting, ſtagnating Way: His Thoughts telling him ſecretly, all is to no Purpoſe, and looks never to be in a better Caſe, hence pines away in his Iniquities, and ſighs and goes backwards.

S E C T. VI.

*Improving the Doctrine of Chriſt's Sufficiency by Way of Conſolation.*

U S E V. Of Conſolation to all undone Self-destroyed Sinners who can do nothing for themſelves: Oh look up here, *Hof. xiii. 9.* Thou curſed Sinner look to him that took the Curſe upon him, that became a Curſe for thee; thou Enemy to God, look to one that died and by his Death purchaſed and merited Reconciliation betwixt the Lord and thee; thou vile unclean faithleſs Sinner, Man of rotten Righteouſneſs, look to him who is made of God Wiſdom, Righteouſneſs, Sanctification



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ification and Redemption; thou dead Creature look to him who hath Life; thou blind Soul look to him who openeth the Eyes of the Blind; thou weak undought that finds thy Work above thee, Oh look to him who travaills in the Greatness of his Strength; thou grievous and guilty Sinner look to him whose Blood taketh away all Sin.

OBJECT. I. It would be a Dishonour I think to God to pardon such a Sinner as I am, who have so presumptuously sinned, And will he not take Vengeance on me, when it cannot but stand with his Honour and Glory to do so? ANSW. His Thoughts are not as your Thoughts, he may count that honourable that thou thinks discreditible, which he knows, tho' thou cannot conceive it; its the Glory of this King to pass over a Transgression, and he delights not in the Death of a Sinner. (2.) It is not creditable or suitable to the Lord, as the Governour and just Judge of the World to suffer and bear with Wrongs done him by the Creature without any Satisfaction made to his Creator, or Acknowledgement made to his Justice, I shall not contend: But the Lord by the Death of Christ his only Son, hath already manifested and satisfied his Justice for the Sins of Mankind, and that more fully and clearly, then by damming in Hell all the Posterity of *Adam*. Oh! Justice is pleased and well pleased; if without thy Satisfaction the Dishonour done to God, could not be repaired, then were not Christ a sufficient Saviour indeed.

OBJECT. II. The Door is shut, my Time is past, my acceptable Day is gone, Christ hath given his last Knock, therefore tho' I should seek him earnestly I cannot expect to find him, therefore as Christ cannot help those in Hell, because their Time is gone, so neither can he help me because my Time is gone: The Lord once drew near to me, his Spirit did strive with me, then had I called the Lord was near, and I might have been accepted, but now the Days of Grace are gone. ANSW. Suppose it were as thou sayest, yet thou canst not tell whither thy Time be gone or not; I grant there is a Time after which Christ will strive no more, Gen.

vi. 3. but neither thou nor any Man canst tell whither thy Time be gone or not. But (2.) I plainly affirm that thy Day of Grace is never gone while thou art in the Land of the Living; for of a living Man there is Hope; that Door is never shut till Death; and then no more Offers of Salvation, no more stretching forth of the Hands, for the Day is gone! Do not say thou wants Call from God, for I tell thee while thy Breath is continued within thee, and that thou sees the comfortable light of the Sun, Mercies outward continued; all these are so many real Calls from God leading thee to Repen-  
*ance, Rom. ii. 4.* for it is ever Duty, and therefore ever reasonable to pray and use Means; and there is never a Time, that these who seek the Lord diligently shall loose their Labour; and there was never a Time when an hypocritical seeking of him should find him; I know its said, *Isa. lv. 6. Seek ye the Lord while he may be found;* importing that we may seek at another Time, and yet not find him. Now this is not so to be understood, as if there were any Time; in which it were vain to seek the Lord, or wherein the Lord will not be found of them that truly and diligently seek him; but it holds out that there is a Time wherein the Lord will be more readily found then at another Time, and easier intreated and accepted; hence the next Words say, *Call upon him while he is near,* and so may easily be found.

OBJECT. III. But the Spirit hath left off to strive with me, and therefore is my Time gone, and without the Spirit I can never be drawn to God. ANSW. But thou hath withdrawn being justly provoked by thee so to do, yet canst thou not tell whither he will not return; thou knowest not if he hath gone for ever. (2.) The Spirit's Motion on thy Heart is not thy Rule, God commands and calls thee truly, and as really when thou dost not the Movings of the Spirit on thy Soul, as when thou findest them. Yea (3.) The Spirit doth truly move and strive with thee when thou dost not find him striving, yea his very departing is a striving with thee, *Hos. v. 15. I will go and return to my place till they*

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*they seek my face and acknowledge their iniquity* : So that God's hiding of his Face is for this End, that they may be humbled and return : Christ departing put his Hand in the Lock of the Door and thereby drew the Spouse after him, *Song v.*

**OBJECT. IV.** There was never a Sinner in my Case; when I call to the Saints none of them can answer me, I am singular and my Case is odd. **ANSW.** And if it were so, yet is Christ sufficient to save thee; for he can do a new Thing that was never done before; never one did put Christ to his utmost: If thy Case be singular (as all ordinarily conclude of themselves) who is like unto me, *is there any sorrow like unto my sorrow*; Christ hath a singular Care and Methods of Saving that were never yet discovered.

**OBJECT. V.** But all Providences and Dispensations seem to say there is no Hope. **ANSW.** These are not your Rule, for Love and Hatred is not known by any Thing under the Sun.

**OBJECT. VI.** But I find no Good in me at all, I can neither mourn nor be sorry for my Sin, or pray, wait or use any Diligence; were I humbled and grieved for my Sins and truly Penitent; could I forsake them or seek unto the Lord diligently, I would then trust to Christ's All-sufficiency; but I am put from doing any Thing for myself, Can I then look to the All-sufficiency of Christ? **ANSW.** Did thou not find an All of Sin, Misery and Wretchedness, then were not Christ to thee an All-sufficient Saviour, Christ delivers him from all Wretchedness who finds it so, thy Case is better than it appears to thee to be. Christ is not only exalted to give Remission of Sins to the Penitent, but to give Repentance to these who can not so much as repent for what they have done, *Acts v. 31.* didst thou find any good in thee, Christ would not be a Saviour to thee; but now finding a Want of all Things in thyself, thou then truly comes to him for all Things. When the Leprosy covered the whole Flesh, then did God command to pronounce the Lepreous clean, *Lev. xiii. 13.*

**OBJECT**

**OBJECT. VII.** Oh! I can never conceive I shall obtain Mercy or be helped. **ANSW.** The Lord can do and doth above what we can think or exprefs and that abundantly above them, *Eph. iii. 20.* our Thoughts are a narrow Standard to Christ's All-sufficiency, *Isa. lv. 8, 9.*

**OBJECT. VIII.** My Heart is very hard and my Plagues very great. **ANSW.** Tho' destroyed and dead yet can he help; he draws out of Death and Hell itself, *Hof. xiii. 9.*

**OBJECT. IX.** But I have no Heart to go about the Means, And how can I hope? **ANSW.** If all your Help be in Christ, then Strength to go about the Means is from him likewise; look up to, and hope on him for this when thou finds the Want of it.

## SECT. VII.

*Improving the Doctrine of Christ's All-sufficiency by way of Exhortation to labour to see this Fulness and Sufficiency that is in Christ.*

**USE VI.** If there be an All-sufficiency in Christ Jesus, answering all our Wants and Miseries: Oh! Labour to see this Fulness, for till ye see it ye will never prize, esteem or come to Christ for it, but will continue still wandering and miserable as thou art: As Ignorance of Christ which is spiritual Blindness, is the universal Evil: so is it the Cause and Fountain of all other Evils.

And because this is a most useful Point, I shall endeavour to open up these *three* Things: (1.) What this Sufficiency is, that is in Christ. (2.) I shall speak some Things to the Worth and Excellency thereof. (3.) I shall speak something of the Nature of the Divine Discovery of this Fulness.

For the *first*, There is a *four-fold* Fulness and All-sufficiency that is in Christ which such as come to him see. (1.) There is an All-sufficiency of Merit. (2.) An All-sufficiency of Strength. (3.) An All-sufficiency of



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Wisdom and Knowledge. (4.) An All-sufficiency of Rest or Satisfaction to content and satisfy the Heart, and this four-fold All-sufficiency in Christ doth answer all the Souls Needs and Miseries.

(1.) I say, there is an All-sufficiency of Merit in Christ in regard of his Sufferings and Obedience; and this meets with two great Wants in the Sinner, that is, Guilt and want of Righteousness. Sin is the Fountain of all Misery, and doth daily sting and torment the Conscience, so as thereby a Man is made a Terror to himself, separated from God and exposed to all Misery: But now consider that the Lord Jesus saveth his People from their Sins, is the *Lamb of God, that taketh away the sins of the world.* A wonderful God that subdueth Iniquity, who hath finished Transgressions, and where Sin hath abounded hath made Grace to superabound, *Matth. i. 21. Numb. vii. 19. John i. 7. Heb. x. 2. Rom. viii. 2.* In a Word he hath carried our Iniquities into the Land of Forgetfulness; for the strength of sin is the law, and Christ hath satisfied the Law, and freed from its Power and Tyranny, so that it now hath no more Power over the Believer, *Rom. vii. 7.* that being dead wherein we were held: Further, Christ's active Obedience is sufficient for thee, he hath not only put an End to Sin, but brought in perfect Righteousness; not for himself (for he needed none) but for thee: This is that glorious Robe which the Spend-thrift Prodigal gets to put on to cover his Nakedness when he comes Home: This is that Wedding-Garment which fits thee for Communion with Christ, *Matth. xxii. 12. Luke xv. 22.* in which *Paul* desired to be found, *Phil. iii. 9.* which will cover all thy Nakedness, and when thou appears in these Garments of thy Elder Brother, thou shalt get the Blessing; in this Righteousness shalt thou glory, and mayest glory, and comfort thy Heart, and quiet thy Conscience, and by it expect eternal Life, as certainly as if thou didst perform the whole Law, and had never sinned; that look as by the Unrighteousness of the first *Adam*, we forfeited Life, so by the Obedience of Jesus Christ our Righteousness, we are justified and

and made alive ; for by Faith we are married to Christ ; and as the Woman who is married, all her Debts are transferred on her Husband, and the Law cannot reach her, and she hath Right to all that is her Husbands ; even so being united to Christ by Faith, all our Debts are transferred on him, and we have Right to what is his, *Isa.* xlv. 24.

(2.) There is Sufficiency of Strength and Life to quicken and enable thee to do whatever is commanded thee, and which God hath ordained to be done ere we go to Heaven : Believers tho' freed from the Law, yet are under the Law to Christ, and bound to perform Service of Love and Thankfulness to Christ and that necessarily, and to glorify him on Earth, that so he may glorify them in Heaven. Ah faith the poor Creature, I will never get such Difficulties as are in the Way mastered, I am a dead, weak, poor Creature, and unfit to glorify God : True indeed, thy Work is above thy inherent Strength, but not above his Strength, who maketh Heaven and Earth, and to whom nothing is impossible, *I can do all things thro' Christ that strengtheneth me*, saith the Apostle. Ye will say I know nothing is too hard for Christ, But what is that to me ? I answer yes very much, and for this ponder and think sadly on these three Considerations. (1.) That divine Strength is necessary, *Without me ye can do nothing*, John xv. 5. If the Lord did not afford Strength, ye should not get the least Duty done or the smallest Difficulty mastered, so great is thy Weakness, and so mighty the Power of Corruption. (2.) Divine Strength is sufficient, *I can do all things thro' Christ*, there is no Sin but thro' the Spirit of Power may be mortified, not one Command but may be obeyed, not any Cross but may be born, no Enemy but we may overcome, *In the Lord have Righteousness and strength*. (3.) Divine Strength is allowed, we may therefore awaken the Arm of the Lord and look up to him, and verily by drawing near to God, and depending and waiting on him, we shall find Virtue proceeding from him, for the Touch of Faith draws Virtue out from Christ ; hence its said, *He that waiteth*

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on the Lord shall renew his strength; you say you cannot get this Duty done and this Corruption mastered and overcome; but cannot ye draw near to Christ, wait on him, and believe that his Blood was shed for taking away of thy Sins, and hold this up to God, putting all thy Confidence in this, and verily you shall ere long find Power from the Lord Jesus to quicken thy dead Heart, to strengthen thy weak Hands, and to mortify and subdue thy Corruptions. Hence so great and hard Services are enjoined God's People, not because they of themselves will get these Things done, but to put them out to wait on Christ for Help, and to ply his Blood, and then Help is found sooner or latter: *Deut. ix. 1.* Ye are to go (saith *Moses* to the *Israelites*) to fight with Nations greater and mightier than thou, whose Towns are walled to Heaven: Oh might they say, how shall we ever get this done? No, saith *Moses*, Be of good Courage fear not for all that, *Ver. 3.* Why? *The Lord thy God is he that goeth before thee as a consuming fire, he shall destroy them.* Our Part is easy, it is oftentimes but to sit, or stand still and behold the Salvation of the Lord; Christ is engaged to help us.

(3.) There is Sufficiency of Wisdom to direct the poor blind Sinner in the Way it should choose, and therefore called *the wonderful Counsellor*; we are many Times in the dark that we know not where we are nor what we do, but grope like blind Men; remember that the Lord is our Light, and he *leadeth the blind in a way they know not*: Minors have no Witt to guide their Estates, every one is ready to cheat them, therefore hath the Law provided them Tutors, who are to mannage their Affairs till they stand in need of none. The Lord sends the Spirit of his Son, even the Spirit of Council and Might, to guide and direct his People unto all Truth, to shew them the Path of Life, *Psal. xvi. ult. Psal. cxliiii. 10.*

(4.) There is All-sufficiency of Satisfaction in Christ, enough in Christ to satisfy and content the Heart, to fill all the empty Corners of the Soul, so as to make it say, I have enough, *Matth. xi. 28. John iv. 14. He that drinketh of the water I shall give him shall not thirst again.*  
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There is Bread enough in the Father's House: *Psal. xvi. ult.* there is not only Joy but Fulness of Joy at Christ's Right-hand. But I come to the Second.

*Secondly,* We would consider a little the Excellency of this Satisfaction and Sufficiency that is in Christ. (1.) Its such a Sufficiency as answers all the Souls Wants, its Darknes, Deadnes, Guilt, Weaknes, Sorrows, or whatever it be, this like Money answers all Things. Here is Light to thy Darknes, Strength to thy Weaknes, the Garment of Joy and Praise for thy Heaviness, Meat for thy Hunger, Righteousness and Pardon for thy Sin and Guilt, *Psal. ciii. 2.* he *healeth all thy Diseases*; *Psal. xxxvii. 4.* and *xx. 4.* he fulfilleth all the Desires of thy Heart. (2.) There is such a Satisfaction as there is a Fulness in; he not only saves from Evil, answers all our Wants, but he saves to the uttermost; he not only cures all Manner of Diseases, but cures them perfectly; he giveth abundantly, *Song v. 1.* *John x. 9.* This Sufficiency satisfies that Eye, which never before was satisfied, *the Fulness of God filleth all in all.* (3.) It is such a Sufficiency as makes the Heart rejoice with *joy unspeakable and full of Glory*; *Matth. xiii. 46.* when the Man found a Treasure in the Field, he rejoiced and for Joy sold all; *Acts viii. 8.* when Christ was received in *Samaritania*, there was great Joy in that City: So was it with the Jaylor, *Acts xvi. 34.* the Jaylor so soon as he believed rejoiced. (4.) Every Comfort cannot rejoice the Heart; some enjoy many good Things, but they cannot rejoice for them all, its the peculiar Gift of God, but this satisfying Fulness of Christ cannot but rejoice the Heart, and this shews the Sufficiency thereof. (5.) It not only rejoices the Heart, but so quiets it that the Heart is contented, it gives Peace unto the Soul, and calms the Heart; the Heart that like a Ship was tossed with the Winds and Storms of Hopes, Fears, and Desires, is now at rest, *Psal. xci. 1.* There is a Lee under this Shadow. (6.) Such a Sufficiency as far excels what the World can give or bestow, *Psal. iv. 7.* *I have more gladness, then they when corn and wine abound.*



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(7.) Such a Sufficiency as may and will season every Lot, as may ease and cure the sorest Wound, and greatest Pain, that can sweeten and lighten the bitterest and darkest Providence, that can make up and fill the greatest Breaches and Wants, *Hab. iii. 18.* that can sweeten the bitterest Cup thou canst be trusted with, that neither Fire shall burn, nor Water overflow thee, a Light that arises out of Darkness; *When I sit in darkness, the Lord will be a light unto me, 1 Sam. xxx. 6.* David when they were speaking of stoning him, and when robbed of all Comforts, could yet encourage himself in the Lord. (8.) Such a Sufficiency as turns the Soul from the Creature, darkens all the Beauty thereof, and in respect of which the Soul is made to esteem all other Things as Loss and Dung; hence willingly sells all for this Pearl of Price. *John iv. 14.* *He that drinketh of the water that I shall give him shall thirst no more;* when this glorious Sun riseth, it darkens the Beauty of all other Glories unto the Soul, and makes them disappear, as the Stars do at the Approach of the Sun, or as glow Worms and Skins of Fishes, which in the dark Nights cast forth a Kind of shining Light; but in the Day-time they cast forth no shining Splendor, *Psal. xxxix. 7.* (9.) Such a Sufficiency as only satisfies, which no earthly Comfort can do; but Christ can only satisfy the one Thing needful, the one Pearl of great Price, *One thing have I desired, Psal. xxvii. 4.* And he alone can satisfy thee, because he hath all Things in him; the scattered Shadows of Excellency that are to be found in the Creatures, are all eminently centered, and united in him; he is the rich Fountain from which all these Streams do flow; if ever any Creature was pleasant to thee, did thee good, or comfort thy Heart, remember it was a Drop conveyed at first from this great Ocean, *Psal. lxxiii. 25.* (10.) Such a Sufficiency and Fulness as the World cannot see, so glorious and excellent that the natural Understanding cannot reach it, no Eye hath seen, nor Ear heard, nor Heart conceived it, and its beyond the Apprehensions and Thoughts of these who have found, and by the Spirit have been made to know the Things freely given them

them of God, 1 Cor. ii. 9. *Psal. cxviii. 19. O how great is thy goodness, thou hast laid up for them that fear thee.*

Thirdly, A Word of the Discovery, and seeing of this Fulness and All-sufficiency, which is the finding of this Pearl of Price; ponder these *eight or nine Things*. (1.) That this Sufficiency and Upmaking that is to be found in Christ is hid (as all spiritual Matters are) from the Eyes of the most Part of the World, even of these who daily hear and talk of these Things, and have a natural Knowledge of them. *Luke xix. 42. The Things that belong to Jerusalem's Peace are hid from her Eyes. Rev. ii. 17. The Name that Christ gives is unknown to all, save these who have it. 1 Cor. ii. 14. The natural Man neither doth, nor can know spiritual Things. Job. xxviii. 20, 21. The Way of Wisdom is hid from the Eyes of all Living: It is true they seem to know these spiritual Things in a natural Way, and hence they reason and talk of them, but this Knowledge is no spiritual, true, saving Knowledge, but such a Knowledge and Apprehension that a Man that is born blind hath of Colours, such a Knowledge as we have of Places, we were never in, and thus in seeing they see not, Isa. vi. 9. yea the Wise and Prudent see not these Things, Matth. xi. 26, 27. There is a marvelous Light peculiar only to the Elect, mentioned 1 Pet. ii. 9. which only can discern these Things.* (2.) While these Things are hid and undiscovered, there cannot be a drawing near to Christ for receiving of this upmaking All-sufficiency (for *ignoti nulla cupido*) while the Scales of Ignorance are on the Eyes, there is continued Distance; and hence till a Man's Eyes be opened to see Christ's Excellency and Glory, tho' he were never so miserable thro' the Sense of Sin and Wrath, he will never, can never come to Christ; Why? Because in the Heart of every Man and Woman there is a great and natural Aversion to Christ, which his discovered Excellency can only remedy and take away: And hence I think the damned in Hell and Devils should they have an Offer of Christ to them and of Salvation by receiving him, I do not think they would or could heartily embrace it, be-

cause he is not seen in his Glory ; for till this Light shine, Christ is both despised and hated, there is no Form or Comeliness to be seen in him, that he should be desired for, and hence cannot come affectionately to him, nor receive him with all the Heart, as their only Happiness, the natural Enmity still sticks : I confess outward Troubles may sometimes draw a Sinner to Christ, but this is not that hearty receiving of him ; but Folks receive him as they do a bitter Potion ; ye see the Prodigal never offered to come Home till he was made to know and remember *there was bread enough in his Father's house, and to spare*, Luke xv. 17. nor did the Church, *Hos. ii. 7.* ever offer to stir toward the Lord, till she saw it was best so to do, and till her Heart was warmed with the kindly Relation of an Husband. (3.) The Lord Jesus therefore doth in the Day of his Power discover this Fulness that is in him, and it is he only that can do it ; a mere natural Man can no more see this rich Portion, than a blind Man can open his Eyes and behold the Sun, it is the Lord that giveth the Blind their Sight, *John ix. ult.* I am come into the World that they which see not might see, hence are turned from Darknes to Light, and are called the Children of Light, *Christ shall give thee light*, Eph. v. 14. Hence there is a seeing of the Son mentioned in Scripture and preceeding in Order of Nature to our believing on him, *John vi. 14.* (4.) This Divine Discovery of the Sufficiency that is in Christ, draws the Soul of a Sinner affectionately and irresistably to Christ ; when once the Pearl of Price was found the Merchant sold all and bought it ; when the Abundance of all Things that were in the Father's House were considered, the Prodigal takes up a Resolution presently of coming Home ; without this Divine Discovery of Christ's Excellency, a Sinner neither would nor could come to Christ, and having this he cannot but come, for this Knowledge and Light hath an enlivening Heat with it, and is therefore operative ; the Knowledge of the most Part of Professors is but dead, puffeth up, and never draws the Heart to Christ so as to be inseparably united with him, 1 Cor.

viii. 1. (5.) By this Knowledge, and Divine Discovery of Christ's Sufficiency, spiritual Things are discovered and made known as they are in themselves. The natural carnal Knowledge, which is so common of Sin, Christ, Eternity, and the Wrath of God, is an idolatrous Knowledge and false, because the true Species of the Things themselves are not represented, and therefore is it dead without any Effect upon the Heart, for it is by the Spirit these are revealed; hence the Revelation must be a true Revelation; were spiritual Things revealed otherwise then they are in themselves, the Revelation would be false, and the Effects wrought on our Spirit by Means of that Revelation would not be suitable to the Object; hence we are said to see as in a Glass, which indeed represents the true Image of Things; and hence the same Apprehensions (as to Kind) Saints have of Christ here, they have or shall have in Heaven. (6.) This Discovery which is by the Light of Glory, is principally of Christ and his Fulness; I grant that Saints have real Discoveries of Sin and Wrath, and of themselves, which proceed from a common Operation of the Spirit; and I grant likewise that Saints see Sin, Death and Eternity, in another Manner than either the World doth or can do, who have but a notional, natural, carnal, false and idolatrous Knowledge of these Things; but real Discoveries of Sin and Wrath proceeding from the Spirit of Bondage do not always turn unto God; but this Gospel Discovery of Christ and his All-sufficiency doth always unite the Heart unto God, and is Life eternal. (7.) This Discovery we have of Christ while here, is but imperfect and not alike in all, and differs much from that (in Degrees) which we shall have hereafter, when we shall not see as in a Glass, or in a Vail, *but shall see face to face, and shall know as we are known*, 1 Cor. xiii. 12. Nor is it alike in all, nor alike at all Times to the same Persons, and as our Knowledge of Christ hath an Imperfection of Degrees; and here we know but darkly as in a Glass, know but in Part; so hath it likewise an Imperfection of Interruption; and as the Disciples,



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plea, *Luke xxiv. 16.* our Eyes may be held for a Time and closed up from beholding this Glory; and hence thro' the Dimness of this Knowledge to cry, *I am more brutish than any man, I have not the understanding of the holy*, *Prov. xxx. 2, 3.* (8.) The Sufficiency of Christ doth but satisfy the Soul, in as far as it is enjoyed, and as we draw near to it; the Prodigal should never have had his Wants supplied, tho' there was enough to do it withal, unless he had come Home: As Meat will not refresh nor strengthen our Bodies unless we eat it, and as Fire will not warm unless we approach to it; so will not Christ's Fulness satisfy, refresh, and make our Souls happy, unless we draw near, receive, live upon, and improve it; the Beams of this blessed Sun, do but shine on, and refresh these which dwell and abide near under it: Hence many complain we get nothing, we find not that Heart Satisfaction, but are full of Sorrows: Oh! remember it cannot be otherwise when ye live at such Distance from him, who is your Life, when ye keep not Home nor the Father's House better, but wander upon the barren and desolate Mountains of Vanity: Live near God, and live happy in God; therefore dwell much upon the Thoughts of Christ's Fulness, *the height, breadth, depth, and length of his love*, *Eph. iii. 18.* Seek the Lord diligently, seek his Face for evermore; your Hearts shall live that seek God; revive and stir up thy Faith always, trust in him at all Times, get Love to him, and labour to feed thy Love towards him, and to kindle it again when it is any Ways decayed, think much on him, *Psal. civ. 34.* *My meditation of him shall be sweet*; let your Eyes be much upon him, always observing his Ways, waiting on him, being in his Fear all the Day long; Faith, Fear, Love, with Prayer, are the Bands by which our Souls are preserved, linked and united to God; if ye thus abide in him, ye shall bring forth Fruit, yea much Fruit, your Soul shall be as a watered Garden, ye shall find sanctifying, quickening, comforting and satisfying Influences proceeding from him, And thus much of Christ's All-sufficiency

ciency as it is a Ground of Believing. Follows the second Special Ground of Faith.

# C H A P. III.

Of the second Special Ground of Faith, viz.

CHRIST'S GOOD-WILL to Sinners, from Ezek. xxxiii. 11. *As I live saith the LORD GOD, I have no pleasure in the death of the wicked.* — Luke ii. 14. *Good-will towards Men.*

THE Sufficiency of Christ as a Saviour, is indeed a great Ground of Hope, and brings the despairing Sinner to this, It may be the Lord will be gracious; but Christ leaves not the poor Sinner in the Day of his Power in such an Uncertainty, but gives great Ground of Encouragement and Comfort from the Revelation of his Willingness that they should be saved: Many are heard to say, I know Christ can help me, but if he will save me I doubt of that, *Matth. viii. 2.* and now tho' the Soul doth not despair, but looks up to the Lord if so be there may be any Hope, yet can it hope but very weakly and mixed with innumerable Fears, While Man continued in Innocency in good Terms with the LORD JEHOVAH, there was a mutual Confidence in one another betwixt them. God was Man's Friend, and Man was confident of his Good-will, and rested secure therein: But since thro' Sin a Breach was made betwixt God and Man, there was a mutual Diffidence in, and Jealousy of another; hence God being stated as an Enemy, Man flees from his Presence and expects

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expects nothing from him but Wrath, tho' he may sometimes believe, the Lord can if he will make him clean: Hence the Lord doth hold out the Good-will of God in Christ towards Sinners, and then the Soul sets forward more vigorously to Christ, and grips the faster to him. This Head tho' very useful wants not its own Difficulties.

I shall therefore for opening of this Point, shew (1.) the Nature of this general Good-will premising some Distinctions. (2.) I shall shew that there is such a Good-will in Christ to save Sinners. (3.) Why it is so. (4.) How this Good-will in Christ is a Ground of Believing. (5.) Answer some Objections. (6.) Give some Uses.

### S E C T. I.

*Some Distinctions premised and the Nature of the general Good-will in Christ towards Men considered in several Assertions.*

**D**ISTINCTION I. The Will of God comes under a *Five-fold* Consideration. (1.) It may be considered, as it is God's Essence and his very Nature; and so may be called that from which God's Volitive Acts or Acts of Volition doth proceed, and so it is all one with his blessed Nature, whereby he wills himself to exist necessarily, independently and eternally, so his Will as to the Object is not free, because he wills himself naturally and necessarily, *Rom. xi. 36.* (2.) Consider this Will as it sets out to determine itself in reference to outward Contingents which is the Will of his Decree, which Will of God's Decree in respect of the Principal whence it proceeds and from which in itself it is undistinguished is necessary and eternal; but look upon it modally and as it terminates itself to the Object, it is free. (3.) There is the revealed Will of God (called *Voluntas signi*, as the former was called *Voluntas beneplaciti*, or the Will of his good Pleasure) which revealed Will of God shews what God wills to be our Duty. (4.) There

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is a relative Will of Complacency in God, which is as it were the Suitableness, Agreeableness and Harmony of God's Nature with any Thing, and so the Lord is said to love Righteousness and to behold the Upright with a pleasant Countenance, to delight in them that fear him.

(5.) There is a virtual Will in God, which orders Means and appoints them for such an End; in respect of which, and by constituting of the Means for such an End, he may virtually be said to will that End: The proper and universal institute End of all Means, Ordinances, and Providences is to turn Men to God, *John v. 34. Col. i. 28. 2 Cor. x. 8. Rom. ii. 4. John i. 5. Deut. v. 22. and viii. 2. Hag. ii. 23.* True indeed they do not always actually attain these Ends, neither did the Lord purpose that they should attain the End; but the culpable Cause is Man's Corruption which *Jude 4. Turns grace into wantonness*, they did transfer or transplace the Means from the true End of them; now then these Means having such an End, and by the Providence of God a Tendency towards such an End, this being a real Being, how could it exist without the Decree of God; it is therefore from the Will of God that Means have such an End, whither they attain the End or not.

DISTINCT. II. We should distinguish betwixt a Thing, the Nature thereof and the Existence of the Thing, and so distinguish the Duty of believing, as it is a religious Duty which glorifies God; and that such a Duty exists; so consider the Nature of Sin in itself is displeasing to God, but God wills that Sin should exist, he permitting it as saith *Twiss*, else it should never have been; Christ willed his own Death as to the Existence of it, I must suffer, but Death in its own Nature was displeasing to Christ; and so might be said not to will it: I know the learnedest Philosophers will not admit a real Distinction betwixt the Essence or Nature of a Thing and its Existence; but however we should grant this, yet seeing these do admit a formal Distinction flowing from the Concept of the Intellect betwixt these two, Why may not the Existence of a Thing be willed? And the Thing



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Thing itself in its Nature not willed? The Will may diversly terminate itself to these two.

**DISTINCT. III.** God comes under a *threefold* Consideration. (1.) As he is a Sovereign Lord doing what he will to his Creatures. (2.) God may be considered as he hath manifested himself in Christ Jesus, in whom he is good and gracious and hath no Fury, but is in him alone well pleased, *full of grace and truth*; as he sits upon this Mercy-seat he doth not condemn but save. (3.) God may be considered as he is the Governour of the World, and actually governing it by Laws.

**DISTINCT. IV.** Man comes under a *threefold* Consideration. (1.) As he is a Creature, the Workmanship of God's Hands. (2.) As purely and simply fallen in *Adam*. (3.) As a final wilful Rejecter of the Gospel and Day of Grace.

**DISTINCT. V.** Judgments and Evils, and the Existence of these Evils may be considered, either as in themselves, and as they are the Torment and Destruction of the Creature on which they are inflicted; or (2.) These Evils may be considered as Means by which the Glory of God is manifested. These Things thus premised, take what I conceive to be Truth in these Assertions.

**ASSERT. I.** God by the Will of his Decree wills not the Salvation of all Men, he doth not purpose to save all Men, for then should all be saved, for he hath decreed and it came to pass, yea God hath decreed that the most of Men shall be eternally damned and perish: By this general Good-will we are not to understand any general indefinite or universal Election which as it is a Secret, so have we nothing adoe therewith, *Deut. xxix. 29.*

**ASSERT. II.** As the Election of some to Glory is not the Ground of Believing, because then all were bound to believe they were elected, which is a manifest Untruth, so on the other Hand is not the Decree of Reprobation any Ground of Unbelief, or to conclude that any particular Person is damned, even tho' in God's Decree they be Reprobates; nay this may be a Sin, as it was to the *Israelites* to prophecy to themselves they should be destroyed in the Wilderness, *Deut. i. 27.*

*Num. xiv. 3.* which indeed came evidently to pass and was decreed, yet was it sinful in them to conclude it, as we are not to make the Good-will of Election the Ground of Faith; so are not we to make God's Decree of Reprobation Ground for Unbelief; but we are to prescind from and act independently from both these, for as the revealed Command of God is the Ground of our Obedience, so is the revealed Truth of God's Promise the Ground of our Belief.

ASSERT. III. The Misery and Punishment of damned Reprobates, is not a Thing in its own Nature, or as it is the Creatures Torment pleasing to God, nor doth the Lord will it as his End; but God wills the Misery of damned Creatures, as thereby the Justice, Wrath and Power of God is manifested, *Rom. ix. 20, 21, 22.* God is not of a bloody and tygerish Disposition, who is delighted with the Misery of poor Creatures; hence Reprobation is not an Act of Justice or Cruelty, but of Sovereignty; and Damnation is not Cruelty but Justice; and this I take to be the Meaning of *Ezek. xxxiii. 11.* The Prophet in the Name of the Lord, desires the People to turn to the Lord: Oh! quoth they, How can the Lord desire us in Earnest to turn? Seeing he can turn us and will not, but we pine away daily in our Iniquity, and therefore it would seem our Misery, Sin and Destruction is a far greater Contentment to him than our Amendment and Salvation: The Lord answers to this, *As I live, I delight not in the death of a sinner*, that is, as I live, I am not such a cruel one as ye take me; the Death or Misery of a Sinner, is in itself no Contentment or Pleasure to me as ye think, but I much rather and I more delight, and have a greater Complacency in a Sinners turning and living, in the Connection that is betwixt these. The serious Consideration of this would allay Heart-murmuring.

ASSERT. IV. Christ doth really pity such as are given up to their Hearts Lusts and punished for their Sins, *Psal. lxxxi. 12, 13. Luke xix. 41, 42. Deut. xxxii. 29. Ezek. ix.* when Christ weeped over Jerusalem it was

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no Dissimulation; they were no Crocodile Tears he shed, as *Arminians* slander us to say, and would infer from our Principles; for this Weeping and these Tears did really express the tender and compassionate Nature of Christ: As a just Judge whose Son is called before him for Murder, spare him he would from a fatherly Affection; but the Law and Justice must take Place, therefore he condemns him to die, and in pronouncing of the Sentence, possibly sheds a few Tears, Will any say these Tears are hypocritical, and the Judge but dissembled? Why? Because he might have spared his Son's Life if he had pleased, and yet weepeth: No, it will not follow, No, for his Love would save him, but Justice cannot, and that Love which cannot vent itself in sparing must kyth itself in pitying and weeping: It is so with the Lord, his gracious Nature would and could spare his Creatures; but having engaged his Justice and Promise in it, he cannot. *Hered* as I think was really grieved to behead *John Baptist*, yet for his Oath's Sake, his Truth's Sake, his Law's Sake, it must be. As they are Men God pities them, as sinful Men he hates them; God really and truly hates Sin, tho' there be not a Passion of Hatred in God; but notwithstanding of this Hatred he hath purposed that Sin should be, and made Man a mutable Creature, and concurred to the Physical Act of Sin, as a Subject wherein the Anomie thereof might be contained, so as the Creature should Sin; even so the Lord for the Manifestation of his Justice, Greatness of his Power and Wrath, wills the Misery and Damnation of some; tho' the Misery, Torment or Damnation of his Creatures be as displeasing to him as he is good and gracious, as Sin is displeasing to him as he is holy: Only conceive not of Pity in God as it is in us, as it would import any Change, or ruling of what is done, in the simple Nature of God, as if he could he would recal it: God's Detemination of the Creatures Misery, is not inconsistent with his general Good-will and Pity to that Creature; nor is this Cruelty or Unjustice seeing he may do with his own what he likes; as a Musician will mistune his Instrument by

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half a Note, to shew his own good Ear, or for some other Cause, he doth not therefore delight in Dissonancy, or wills it, but it is averse and disagreeable to his Nature, tho' without him the Instrument could not be mistuned.

ASSERT. V. God may be said to be willing that all be saved *four Ways*. (1.) By the Will of his Command whereby he hath made it Man's Duty, thro' which he shall be saved. (2.) By a Will of Complacency; God hath a double Complacency, (1.) In the Duty of Believing as it is suitable to his Holiness. (2.) In the Creatures Salvation thro' Faith, as this is suitable to the Goodness of God; therefore if *Judas* believed it should be most pleasing to God, and *Judas's* Salvation thro' Faith were pleasing to God as suitable to his Goodness, even as his Unbelief is displeasing to God, tho' the Lord never purposed that *Judas* should believe. (3.) God wills the Salvation of all, especially in the visible Church by a virtual Will, in as far as he hath appointed Means and Ordinances, with an Aptness in themselves and Tendency to save such, as they are given unto and bestowed upon; *John i. 7. John* was sent that all might believe on the Son: In as far as the Lord appointed the City of Refuge, in so far he may be said to will that all should flee to it, and be saved, tho' all did not flee to it nor were saved. (4.) God wills the Salvation of all and delights not in the Death of any in a figurative Sense by a Metonymy of the Sign for the Thing signified, in as far as the Means the Lord bestows, and the Pains he takes, are Signs of one who is willing to compass the End, for which these Means are appointed and to which they have a Tendency, and in as far as he bestows the Means upon all in the visible Church, exhorts, invites, and takes Pains upon them, in so far he may be said to will their Salvation.

ASSERT. VI. God wills the Connection betwixt Duty and Happiness, tho' he wills the Existence of neither in a separate Sense, and that by the Will of his Decree: God purposed that if *Cain* should do well, he should be accepted; and yet God never purposed that



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*Gain* should do well or be accepted; so the Lord wills the Connection of these two, that all should come to the Knowledge of the Truth and be saved: So he wills the Connection between Sin and Punishment, when neither are in a separate Sense willed or decreed; *Numb.* xxxii. 15. compared with *Numb.* xiv. 30. see *1 Sam.* xiii. 13. If thou hadst obeyed the Commandment of the Lord, God would have now established thy Kingdom; but God never decreed that *Saul* should either obey, or have the Kingdom established.

ASSERT. VII. God in Christ revealed in the Gospel as gracious, in whom is no Fury, but full of Grace and Truth, wills one Thing, and such with whom only we have adoe; *God sent not his Son to condemn the world; but that the world thro' him might be saved:* And God as Sovereign and sitting on a Throne of Judgment wills another Thing. God in Christ sits upon a Throne of Mercy, and so neither wills or issues out any Sentence of Condemnation, wills not the Death of any, but that all may be saved, and so Fury is not in him. But Christ as Sovereign wills some to be damned for their Sin, and will at the Last-day damn and curse Thousands: But now under the Dispensation of the Gospel we have not adoe with Christ as a Judge sitting on a Throne of Justice or as a Sovereign. These are not the Garments he appears to us in, in the Gospel, but we have adoe with Christ as full of Grace and Truth, and as he sits upon a Throne of Grace condemning none, and as such he truly wills the Salvation of such as he invites, and delights not in their Death.

### S E C T. II.

*That there is a real Good-will in Christ towards Sinners.*

**H**AVING declared in what Sense I maintain a general Good-will in God towards Mankind, especially to such as are within the visible Church: I shall next make

make out that there is such a Good-will by several Scriptural Considerations.

(1.) Direct Testimonies of Scripture shew no less; *Luke ii. 14. Good-will towards men. 2 Pet. iii. 9. God is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance:* It is said generally, *Ezek. xxxiii. 11. he delighteth not in the death of a sinner, but rather that a sinner live:* There is a special Love and Good-will I confess which the Lord hath towards his Elect, and this is not universal; this is called the *favour of God's people, Psal. cvii. 4, 5.* But this special Favour doth evidently demonstrate that there is a common Good-will which the Lord hath to all, and which common Good-will he hath not to fallen Angels; there is a great Goodness which is wonderful towards the Children of Men, *Psal. xxxiii. 19. cvii. 8. a [Tantopere]* is acknowledged by all extending not only to some Individuals, but to the Kind, *Tit. iii. 3, 4. Love appeared towards Man, or as it is in the Original Mankind Love; Psal. cxlv. 9. there is a Mercy too of the Lord's which is over all his Works:* All which Expressions do hold out, that however there is not such a Good-will or Passion in God as is in us, stirred up by the Object, to all Men, nor that God wills or purposes that all shall be saved; he yet hath such a going out of himself towards them, as is best expressed to us by these Terms of Good-will, Love, Favour, and the like.

(2.) The Reality and Fervency of this Good-will to Sinners that they should turn and live, is holden out to us by the most serious, earnest, hearty, pressing, importunate Commands, Invitations, and Exhortations of Christ towards Sinners: I know some say that all these are only directed to the Elect, but this I have already refused, *Isa. lv. 1. Prov. i. 16, 20. Rev. iii. 20. John vi. 29. 1 John iii. 23.* Certainly these Invitations are the Expressions of a real Goodness in God, and Good-will towards the Persons that he thus invites to come in. Ambassadors are not sent from one King to another to jest or scorn; when therefore Ministers be-

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seech us in Christ's Stead to be reconciled to God, Christ is in as good Earnest as they: If ye believe the Lord will not have you lie, steal or murder, ye may believe on the same Ground the Lord would not have you misbelieve or perish: The one is unsuitable to his Goodness as the other is to his Holiness: Or can you think that the Lord is in all this dissembling that he speaks one Thing and thinks and intends another, *Deut. v. 29. Oh that there were such an heart in them*, saith the Lord; will ye say the Lord had no Kind of Will really to such a Thing, tho' he profess, and declare it. Oh horrid!

(3.) The Reality of this Good-will and Command may appear in that he threatens, curses, damns, strikes and afflicts for not coming in; And is all this Jest too? He is angry if ye kiss not the Son, *Psal. ii. 12. Is this a Jest too?* He damns for rejecting his Love, and Good-will, And will the Lord damn for slighting a Mock? Is Damnation a Tryfle too? *2 Thess. ii. 12. These Things hold out that there is a Reality in this.*

(4.) The Lord protests for thy Love, and will not take a Refusal, *Jer. ii. 7, 12. Jer. xxv. 3. calls Heaven and Earth to witness, And is this Dissimulation too?* (5.) The Lord is grieved and expresses Sorrow and Grief, when thou refuses him and destroys thyself, *John v. 40. Ye will not come unto me that you may have life. Its a sad Complaint, Mark iii. 5. he was grieved for the hardness of their hearts; Ezek. vi. 9. broken with their whorish hearts; Psal. lxxxii. 13. O that my people had hearkened: He weeped over Jerusalem; And was all this Dissimulation? Luke xix. 41. Were these Expressions significative of nothing, did they import no Reality? I know they import not a Reality of such Affections and Passions as are in us, but they import such a true and real Tendernefs, that we should not imagine a Paint or Fancy, but which should move us as effectually, as if the Lord had Passions in him like to us towards us.* (6.) He waits and longs for thy in-coming to him, and that after all thy Sights and Refusals; he might have gone away with his first Answer from thee, and never given  
ano-

another knock at thy Heart, no, but he waits to be gracious, and that all the Day long, and to a rebellious People, *Iſa.* lxxv. 2. *Rev.* iii. 20. *Jer.* xiii. 27. *Jer.* iii. 4, 5. Thou searest, and possibly thinkest the Lord will never look after thee again, thou hast so perverted thy Way; yet turn again (for all this) *tho' thou hast played the harlot with many lovers*; yea when he threatens most terribly, and reads the Roll of Curses, *it may be they will hear*, *Jer.* xxxvi. 2, 3. And doth not this shew his Reality?

(7.) Christ is content to give, and part with any Thing upon thy coming to him, that thou mayest be saved, he will forgive thee all the Thousands thou owes him: Stand not on Terms with Christ, and he will not stand with thee, give him thy Heart, come to him, and receive him and eternal Life, and then ask what ye will in Recompence, not only to the half, but to the whole of it, yea, himself, he will give his Blood, Heaven, Grace, and all to thee; And doth not this say he really desires thy Salvation, when this is holden out to thee?

(8.) Christ is well satisfied and rejoices as one that hath found great Spoil, when thou comes to him, when thou art delivered from Satan, Sin and Wrath, there is joy in heaven at the conversion of a sinner, *Luke* xv. 7. This I say to thee, whoever thou art, thy coming to Christ would infinitely content and rejoice Christ's Heart, and nothing would pleasure him more: And doth not this shew that Christ hath a real Good-will to our Salvation, and wills us to believe for this Effect? Yet I confess when some descend unto Particulars and take upon them to discover this general Good-will, some calling it a Velleity, an effectual With: Some thinks that it is that effectual Good-will that Christ bears to all before foreseen Faith or Unbelief: But I say while Folk thus endeavour to gaze thro' and enquire into this which is in a Manner secret, they are thrust thro' with gross poisonous Errors, and they stumble upon the dark Mountains; I know nothing more of this general Good-will, than that it is that natural Goodness of God, vented freely and arbitrarily by his Purpose and Decree as to Mea-



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sure and Manner towards the Sons and Daughters of Adam; the Knowledge of which I judge necessary to justifying Faith; and tho' we know not particularly what it is, yet let us know that it is.

### S E C T. III.

*Reasons of God's general Good-will, and how this Good-will is a Ground of Believing.*

NOW as to the *third* Thing proposed, viz. Reasons of this general Good-will, there can be none given *a priori*; all resolves in that; *Even so Father because it pleased thee.* And this good Pleasure of God, as it is the Cause of all Things, so is itself caused of nothing: But if we speak of this Good-will as it streams in Effects to the Creatures, we may then give these *two* or *three* Grounds of it. (1.) The compassionate merciful and gracious Nature of God, *Psal. cxix. 68. Thou art good, and doest good*; for however God out of his unsearchable Sovereignty determines what Creatures shall be damned by his absolute Decree, which is the first Womb of all possible Events, yet God wills not the Damnation of the Creatures as it is the Creatures Torment, which were contrary indeed to his Good-will: As God is really holy, really hates Sin, so is he really gracious, he is *good, and therefore doth good*; and to whom he doth not think fit to express his Goodness one Way, he doth another. (2.) Because of God's Holiness, for Believing being a moral Duty, a Compliance to God's most holy Will; hence he loves and takes Pleasure in it wherever it is, and hence wills the Conversion of a Sinner: *This is the will of God even your sanctification.* (3.) In regard of the Truth and Uprightness of God, he *loves truth in the inward parts*; and hence when he commands, invites, exhortates, complains, grieves and the like, he is most real, and not dissembling at all. (4.) In regard of the Mediation of Jesus Christ the Saviour of the World, for all the World have some Interest in Christ, *he is the Covenant of the people, and in him was God*

*God reconciling the world to himself, and well-pleased; and hence in him, and because of his Satisfaction, and becoming the Mediator of a better Testament, and Representative of Mankind, Wrath is removed, and peace on earth, and good-will towards men is proclaimed.*

As to the *fourth* Thing proposed, How this general Good-will is a Ground of Faith, And what Encouragement can the Soul have from this to come to Christ and believe? I answer *four* Ways. (1.) By removing the Fear of Presuming, for this keeps many a Soul aback from Christ: Oh! I fear I shall presume, and in believing do that which is very unfitting me, and so not pleasing to God. But when the Soul is convinced that it is commanded to believe, and that this Duty honours the Lord and is exceeding pleasing to him, that he is not of a tygerish and bloody Disposition, but in Christ especially Good, and only Good, and doing Good, having no Fury in him at all, this Fear I say is removed and the Soul safe: Oh! Shall I not do this which the Lord commands, and with which he is so well pleased, and which so honours him, and will give his Heart such Contentment!

(2.) In respect that by this Good-will and compassionate Nature of Christ, the Creatures Expectations from God are strengthened, ye see, 1 *Kings*. xx. 31, when *Benhadad* was overcome in Battle, and reduced to an hard Strait, his Servants counselled him to come in, and cast himself upon the Favour and Good-will of the King of *Israel*, *peradventure he will save thy Life*; Why, what made him think so, or expect Favour of the King of *Israel*? This was it, the good and compassionate Nature of the Kings of *Israel*, *we have heard of the Kings of Israel that they are merciful*: So it encourages the Sinner, and strengthens his Faith in Christ: Will not he who is compassionate supply and pity me? Will he not help me, that never did cast any off that came to him, but gave them all their Errand, never sent one away with a sore Heart? If ye ask a Beggar what makes him go to such a House to beg; he will reply, Oh! I hear

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he hath enough, and is very bountiful and tender-hearted toward such as are in Distress; and hence its like I may get something from him, and therefore will I go, *Psal. xiv. 6. and v. 6. 7. and xxv. 8. he is good; therefore will he teach sinners in the way they should go.*

(3.) By this Means the natural Aversion, that is in the Creature to God as unto its Enemy is taken away; ye see the Lord himself follows this Method, by removing what scared them from the Lord, and kept them at Distance with him; *As I live, I delight not in the death of a sinner; And what of that? Therefore turn ye from your evil ways.* While the Lord appears as a hard and severe Master, or as an inexorable Enemy, we are afraid to come to him, but fly from the Lord as *Adam* did. This Terror or Terribleness, therefore must be laid aside, and the Lord must appear gracious, compassionate, not having Delight in the Death of a Sinner, he draws with the Bands of a Man, with Loving-kindness doth he betroth to himself, *Hos. ii. 19.* else the Sinner would be afraid to come to the Lord, or to do any Thing for him; as we see in the slothful Servant, *Matth. xxv. 26.* But when the Lord lays down his great Wrath, and draws with the Bands of a Man, and holds out his compassionate Nature, then the Soul cannot but come, yea run unto the Lord.

### S E C T. IV.

*Some Objections answered.*

**O**BJECT. I. The Lord hides his Face and doth not speak to me, I find the Lord really angry at me, and crossing me in all my Ways, and setting himself against me; How can I then believe he hath a Good-will towards me? **ANSW.** (1.) His Anger endures but for a Moment, and in Midst of Wrath he remembers Mercy. (2.) There is Good-will for all this, for the End of all this is thy Good, that finding his Anger, thou

thou mightest turn to him that smiteth. All *Joseph's* rough Language and Usage towards his Brethren was intended for their Good. *Ezek. xx. 34. 37.* God Rules in Fury and in great Wrath, that he might bring under the blessed Bond of the Covenant, yea he departs and goes to his Place that they might seek unto him, *Hos. v. 15.* As Christ made as tho' he would go away, that the Disciples might the more earnestly invite him to stay, *Luke xxiv. 29.* All these Temptations which in this Wilderness thou art trusted with from the Lord, are *to do thee good in thy latter-end*, *Deut. viii. 16.* (3.) Dispensations or the Reports of Sense are not the Rule by which we are to judge of God's Love or Hatred towards us, for this cannot be known by any Thing done under the Sun; God's Word is thy Rule, appeal from what thou sees or feels, to what thou hears in God's blessed Word, and Gospel of him. (4.) Its Duty to threap Kindness on God, when he seems most to disown thee, thou art to hang on still; *thou art angry at the prayers of thy people*, and yet they continued still on Praying; so do thou keep thy Grips, and with *Job* say, *tho' he slay me, yet will I trust in him.* (5.) These Desertions and Signs of Displeasure are many Times but mere Trials of thy Faith of his Good-will, to let thee thyself know whither thou wilt believe that God is good to *Israel* or not, *Psal. lxxiii. 1.* Or, wilt thou say, it is in vain to serve the Lord? Fear not, your God is but trying you, saith *Moses*, *Exod. xx. 20.* And when God punishes for Sin, he corrects but as a Father which is a Fruit of Love, *Amos lii. 2.*

OBJECT. II. I see a general Good-will, such as is common to Reprobates; and seeing I have no Ground for Believing a special Good-will, What Comfort or Encouragement can it be to me to believe such a general Good-will, as notwithstanding of which I may be damned? ANSW (1.) The Declaration of special Love, is not the Ground of Believing; and I grant the Gospel doth not say (God hath loved thee with a special Love, and elected thee to Glory, therefore believe and fear not)



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to all whom it invites to come to Christ, for then should it declare a Falsehood to some, God hath made and engaged Thousands to believe on Christ, to whom he did not reveal his special Love at first; and tho' it will not follow, God hath a Love of Philanthropie to me, therefore I shall be saved: Yet notwithstanding is the gracious Nature of God in Christ full of Grace and Truth, a sufficient Ground for thee to flee unto Christ and accept of him, and believe on him; and in thy believing and coming to Christ, thou hast from this general Good-will a Ground to say, *It may be he will be gracious.* (2.) Thou knowest not but Christ hath a special Love to thee, Charity hopes the best; if thou wast perswaded that Christ had not a special Love to thee; I confess a general Good-will were small Comfort to thee; but seeing thou knows not, thou mayest from this general Good-will be encouraged to come to him. (3.) The general Good-will of Christ will not damn thee, its thy slighting and despairing of Christ's Good-will, and denying of it that damns thee; when thou judgest Christ such an one, as thou darest or will not trust thy Soul to; nor are Folk damned because they believe not a special Good-will towards them, but because they believe not his general Good-will, but look on him as a hard Master, as their Enemy come to condemn them, and looks on all these Expressions of Tendernefs, as deep Dissimulation: This Unbelief false and hard Thoughts of Christ to which there is no Warrant, this damns.

**OBJECT. III.** But the Lord doth not manifest his Good-will to me in particular, I hear but fair Generals, **ANSW.** Yes particularly, for whatever Things were written of old were written for our Instruction that we thro' Patience and Comfort of the Scriptures might have Hope, *Rom. iv. 23, 24. and xv. 4.* All these Invitations, Commands, and Exhortations that are to be found in God's Word are spoken to thee if born in *Immanuel's* Land; for look as the Law's Sentence of Condemnation reaches thee in particular, whither thou apply it to thyself or not; and tho' thy Name be not set down therein,

so doth the Gospel speak to all particularly who have an Ear to hear, tho' their Names be not expressly mentioned therein.

OBJECT. IV. But if I be decreed to be damned or reprobated, What Comfort is in this Good-will? ANSW. Thou hast nothing adoe with Election or Reprobation; thou art to consider thyself abstractly from both, neither as elected or reprobated; but as a fallen Sinner in *Adam* whom Christ is sent to save, and to whom his Philanthropy or Mankind Love hath appeared; the secret Things belong to God, his command is my Rule; not what is his Intention, which as I cannot know for the present, so I am not called thereunto.

OBJECT. V. God really wills not the Salvation of Reprobates, such as *Cain* and *Judas*, and the *Jews*, because he really willed their eternal Misery and Destruction; to say a Man bears me Good-will when I am in Misery, who can help me and will not do it, but purposes effectually my Destruction, this is a mock Good-will: Thus the Lord dealt with *Jerusalem*, he wept over her, and yet tho' he could give her Grace, and prevent all her Miseries, he did it not, yea purposed and effected her Destruction. I answer, (1.) That Christ did really will and desire that *Jerusalem* should believe, and her believing would have been most grateful to him; and as Christ was truly gracious, so he did truly pity her for the Miseries which were to come upon her; and hence did from a most tender Affection weep over her, tho' he arbitrarily purposed efficaciously to bring these Miseries upon *Jerusalem*, and to withhold his Grace which might hinder the executing of these Plagues; and therefore did not the Lord in his Exhortations or Sorrows dissemble, but expressed the real and conformable Agitations of his Heart. (2.) It is true, God by the Will of his Decree did not will *Jerusalem's* Conversion or Prosperity, nor the Conversion of any Reprobate, but absolutely willed and decreed their Damnation, yet he willed their Conversion by his preceptive Will, and by his Will of Complacency.

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placency ; and therefore however God arbitrarily determines of his Creatures, yet as to God's Nature which is essentially good, he is no Respector of Persons : But I confess this gracious Nature in its Effluxes and Out-goings towards the Creature is free, and ordered by the good Pleasure of God, withholding or bestowing the Effects of his Favour as he pleaseth, and bestowing and conferring of them in such and such a Manner : All Persons therefore antecedently to God's Decree or abstracting from it are alike, and the holy and gracious Nature of God is alike pleased with *Judas's* Conversion and Salvation, as with *Peter's*, and pleasing it desires it by a Desire of Approbation and Complacency ; consider God as sovereign Lord doing what he will, then I confess he likes some better then others, and wills some to be saved and to believe, and others to be damned, on whom he never for this Effect purposes to confer any saving Grace : But then consider the gracious Nature of God, or God in Christ, in the Dispensation of the Gospel, in which Respect thou only hast to do with him ; then I say he desires thy Conversion and Salvation, and not thy Death ; now Christ doth not invite, draw, desire thy Salvation, and grieve for thy Sin and Misery under the same Consideration that he reprobates or damns. (3.) Man's Sin and Unbelief is a Thing in itself really displeasing to the holy Nature of God, and so is the Creatures Misery to the gracious and good Nature of God, *Lam. iii. 33.* he is said not to grieve willingly : God's Decree therefore damning a Person may well consist with his general Good-will, pitying that Person and willing him to be saved by such a Manner of Will as hath been explained, and a real Will too, because his Decree terminates upon and respects the Existence of a Thing, that it be ; but this Love, Desire, and Good-will terminates to the Nature of the Thing itself, not that it is, but what it is ; or if it be thought too subtle to distinguish betwixt the Existence of a Thing, and the Thing itself, seeing the best *Philosophers* dare not but admit a *distinctio rationis* betwixt them, yet we may distinguish Things themselves according to their

their really diverse and distinct Formalities: We say then the Creatures Misery as it is manifestative of the Glory of God's Power, Justice and Wrath, is willed and purposed of God, yea he desires it; but as this Damnation in Hell is the Creatures Misery and Destruction, he hath an Aversion to it, wills it not; *He delights not in the death of a sinner; he grieves not willingly*: Further this may be said, God pities Man, wills his Salvation, as he is his Creature, and fallen in *Adam*; but he damns him as finally unbelieving; for tho' I do not think that Man's foreknown Sin was the Cause of the Decree of Reprobation, yet I think the Decree of Reprobation did ordain Men to Torment as they were Sinners, because as such they were only fit to shew God's Justice, the Manifestation of which, was God's outmost End or Intention, in Order to which Man's Damnation, Sin, Creation were but co-ordinate Means; that a Thing may be willed or nilled under diverse Considerations, I make out thus: Our Lord Jesus when he was bearing the Father's Wrath, cried out in good Earnest, *Father, let this Cup pass from me*; the sinless and innocent Nature of Christ had a real Aversion to that Providence he was trysted with, and so might be said to nill it; and yet Christ did really purpose that he should suffer the Wrath of God; and did most willingly drink of that Cup. Sin, and the Misery of the Creature are both averse to the Holiness and Goodness of God; and yet God purposed, and really willed that both should exist; when the Lord invites, exhorts, ex-  
• postulates, complains, grieves, he expresses his gracious and holy Nature, not the Will of his Decree; nor are there therefore contrary Wills in God, but one and the same Will diversly manifested on various or the same Objects diversly and variously considered. (3.) As I said you have nothing adoe in the Matter of Believing with God as a Sovereign reprobating or damning; but you have adoe with God in Christ in the Gospel, in whom is no Fury, but only Good-will, Grace and Truth; therefore in the Lord with whom we have to do, there is not only Ground of Faith, Hope or Confidence, but like-  
wise



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wife there is no Ground of Fear, and they that but know him will and must put their Trust in him.

**OBJECT. VI.** But there are no Passions such as Love, Anger, Hatred, or Pity in God; How then can he be said that he hath a real Good-will, Delight in or Pity towards Sinners. **ANSW.** Tho' there be no Love, Anger, Hatred, or Pity, as Passions in God as there is in us, yet is there that in God which is best expressed to us under these Notions, and which doth ty us to Duties suitable to such Expressions, and which declares to us what we may expect from Anger, Love, Pity, &c.

**OBJECT. VII.** But I am so vile and sinful that I cannot think the Lord hath any Pity or Good-will towards me, rather he hates me, How can I then believe his Good-will? **ANSW.** Thy Sins with the Sins of the whole World, with all the Aggravations and Circumstances that are or may be, or thou canst imagine, cannot overcome the Love of God: The Love of God's Nature is an everlasting unchangeable, unconquerable Love; so that Sin can as soon destroy God, as make him pitiless; he hath made Grace to superabound where Sin hath abounded. (2.) Sin is so far from conquering the Love of God, that he takes Occasion not only from Misery but abounding Sin to pity when he hath no other Argument, Jer. xxxii. 35, 36. Hof. xiv. i. *Return, for thou hast fallen by thine Iniquity*; as it is alike to infinite Power to save with many or with few, so it is alike to infinite Goodness to pity and pardon great Sins as small or lesser Faults; the greatest Mountains are as easily swallowed up in this infinite Ocean as the smallest pebble Stones that are cast therein, all Mountains are alike plain to Grace. (3.) The more sinful, vile and miserable thou art, the fitter Object art thou for Christ to shew his Grace upon, as thy Sins have dishonoured him above the Sins of others, so will the Cure and Pardon of these Sins much more honour Christ.

**OBJECT. VIII.** If the Lord be so willing that I should come to him and be saved, Why doth he not then draw me to him seeing he can and only is able, and that the Way of Man is not in himself? **ANSW.** Thou mightest

as well say to Christ, Lord why complains thou that thy Soul is troubled, and desires the Father to remove this Cup from thee, that was full of the Gall of God's Wrath, when nothing hath befallen thee but what thou willingly hast chosen and undergone, and which if thou had pleased, thou couldst have shunned: The Lord may really be displeased with thy Distance, and yet not effectually hinder it, tho' I grant he may hinder it. (2.) Thou knowest not but the Lord will draw thee, Who learned thee to pass such Conclusions against thyself? Therefore be silent and suspend quarreling with the Lord till the End, or ye conclude he will not draw thee, as the Objection doth but too much suppose. (3.) If the Lord will ever draw thee to himself, it is by declaring his Willingness to do it, and by such like Means, by Invitations, Commands, and when thou art trusted with them he is drawing thee; suffer these Cords the Gospel lets down to thee, to get hold of thee; stop not the Ear but *hear and your Soul shall live*, resist not when he comes to draw thee, and to break thy Bands, turn not out of Christ's Way, neither dispute thyself out of it by unbelieving litigious Contentions and Janglings; cut not these Cords he lets down by such Jealousies and Debates about his Intentions, and ye shall see the Salvation of God.

OBJECT. IX. But judgments are already passed upon me, and the Lord hath given me up to my Hearts Lusts, And is the Lord now willing? ANSW. Yet remember he then pities thee and mourns over thee as he did over *Jerusalem* when the Things belonging to her Peace were hid from her Eyes, *Psal. lxxxi. 11. Israel would have none of me, and therefore I gave them up to their Hearts Lusts*; yet what follows, *O that my people had hearkned*; hang by this Threed of Hope.

## S E C T. V.

*Uses to be made of Christ's Good-will to Sinners.*

I am now come to the *sixth* Thing proposed, *viz. the practical Improvement of this Truth.*

(1.) It

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(1.) It shews us, that they speak at Random and unsuitably to what the Lord hath revealed of himself in his Word, who say that the Lord is not concerned at all in the Matters of his Creatures, that the Lord's Complaints, Protestations, Expostulations and other Expressions of Tenderneſs, Love and Good-will, are not to be conceived ſignificative really of any Thing in God at all, but ſpoken for our Capacity, and after the Manner of Men only. Its true there is ſome Truth here, God is infinitely above all his Creatures and they are as nothing to him, *1/a. xl. 15, 16, 17.* our good cannot advantage nor our Evil harm him; and it is moſt true there are no Paſſions in God, nor can he be moved with external Objects, as we are moved, but doth all of himſelf, and of his Will there is no Cauſe nor Occaſion; yet it will not follow that there is no Reality in theſe Expreſſions, but that we ſhould be affected as if there were ſuch Things in God, and which is as good Ground to affect us as if there were ſuch real Paſſions in God, under which Expreſſions of Hatred, Love, Grief, Pity, Complaining, Wiſhing, the Lord's Goodneſs is holden forth, and for this End to affect us ſuitably therewith; for if we ſhall think that theſe Expreſſions are ſignificative of nothing in God at all; how ſhall they have any Impreſſion on us. The real gracious and good Nature of God is hereby expreſſed to us arbitrarily venting and outing itſelf in its divers Kinds and Meaſures towards all his Creatures, ſo as the Lord deſires the Well of his Creatures, grieves for their Miſery, hates their Sins, takes Pleaſure in and is well pleaſed with their Obedience: Tho' this actual Expreſſion of Goodneſs and Holineſs be ſignificative of no real Paſſion in God, ſtirred up by external Objects as in us, yet are theſe Expreſſions of ſome real tranſient Action flowing I confeſs freely from an eſſentially gracious Nature, and which ſtirs up itſelf not from the Preſence but at the Preſence of ſuch Things, in a Way ſuitable to ſuch Expreſſions, and better holden out by them to us, than by any other: O happy Ignorants that can be drawn with the Cords of a Man, and are  
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more suitably affected with God's Invitations then the more learned who look up on all these Expressions as a Paint, a Mock, a Jest or Show, and indeed significative of nothing in God which can have any Influence on them; this is rather their Ignorance than Knowledge, and as in seeing they see not, so are brutish and confounded because of their Knowledge. Christ is come to the World that these which see might be made blind.

(2.) Hence we may see how far we are wronged by *Arminians*, Free-willers and other proud Enemies to the Grace of God, who by Reason of an absolute Decree of God particularly and effectually determining all the Creatures Actions which we maintain; do therefore slander us, father upon us, that we think and hold, that all God's Commands, Complaints, Expostulations to be but Illusions and Fancies, Traps, Snares and Dissimulations. No, no, We say God is truly angry at and hates Sin, and God doth in the same Sense truly pity such as are in Misery, and to them he expresses his Pity, really delights and is well pleased with and desires the Conversion and Salvation of these he addresses himself to in these Terms; he is most sincere in all his Expostulations with, and Professions and Offers to his Creatures, and the Words holding out the same to us are expressive of some real Thing in God; but as I said look not on them as Passions stirred up in God; for he laughs at the Trial of the Innocent; but look upon them as Acts of Goodness outed by God's Free-will. Objects stir up our Pity, Love or Anger, but the Lord stirs up his own Pity, Love, Anger or Hatred towards such Objects how and when he pleases.

USE III. Be exhorted then to believe on the Name of the Lord Jesus, seeing he delights not in your Death, but wills and desires you to turn and live as a Thing well pleasing to him; believe therefore on the Name of the Lord Jesus, and receive him as thou wouldst content and pleasure, him, as thou wouldest honour him, as thou wouldest not grieve him, as thou wouldest not draw on thyself his real Wrath and Curse, yea as thou wouldest make



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all Heaven rejoyce and infinitely content the Heart of Christ, for all the Wrongs thou ever hast done him ; make this amends for all ; close with and receive him and Iniquity shall not be your Ruin : For a Man without some Apprehension of Christ's Good-will towards him, will I think never cordially believe on him ; for this discourages mightily under the most pressing Calls and Invitations ; Oh the Lord is not in Earnest, or else why would he not draw me, he saith one Thing and meaneth another, and hence no Promises can be believed, no Protestations, Strivings or Complaints ( which are the Bands by which the Lord draws a Sinner in the Day of his Power ) can be regarded, and the more deeply the Lord engage himself, the more is he jealous and so the more hated.

USE. IV. Hence see how little Truth is in that which some say, *viz.* that all Commands, Invitations, Complaints, &c. in the Gospel, are directed only to the Elect and that others are not comprehended or concerned in these Things, but that Reprobates by the Providence of God being cast among the Elect, hence they accidentally hear them, but that they are not truly and really called in the Gospel, nor the Privileges of the Gospel holden out to them, that yet however Reprobates are rendered thereby more inexcusable. This if I conceive it aright, is contrary to the Scriptures and an Error of dangerous Import however maintained by some great and godly Men. I grant indeed that it is for the Elect's Sake that the Gospel is principally sent to any, and that by the Elect they enjoy many merciful Privileges that otherwise they should never have had ; and I finally grant that in the Offers of the Gospel, that however Ministers preach to all indefinitely, as not knowing who are Elect and who are not ; that yet the Lord in the Offers of Salvation doth only intend the Salvation of his Elect, and to bestow these Things holden out in the Gospel on them only ; but to say that these Invitations do not reach and bind all that hear them so as to be Warrant and Ground for them to believe and accept of the same, in which Case they were to expect Salvation, and in case of Disobedi-

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ence to the Gospel to be liable to Gospel Wrath for a slighted rejected Saviour come to save them: To say this, I say, is of more dangerous Consequence then Folk are aware; for besides that its contrary expressly to the Scriptures, which tells us that *many are called but few chosen*; here is a Ground laid down to overturn all the Foundations of Faith revealed in the Word of God, and wait for Revelations, or feeling of the Instinct that these Authors speak of to certify them that they are the Elect, hence likewise they were not guilty of the Sin of Unbelief, because the Command and Offer of Christ is not really to them as from God, and except we reject the Lord however we refuse Men there is no Hazard.

USE V. Of Consolation to all the Lord's People and to all who hear the Gospel, or think on it, Ye have a gracious God to deal with, a tender hearted compassionate Saviour who is willing and desirous thou shouldest be saved, who grieves not willingly, or from his Heart, as it is in the Original, *Lam. iii. 34.* nor delights in the Death of a Sinner, but pities thy Misery, and who took on him our Nature that he might be capable of humane Compassion and know the Bowels of a Man, *Heb. ii. 17.*

USE VI. Of Caution, Beware of these Extremes; (1.) Do not because of his real Good-will imagine any Passions in God like unto us, for his pure and perfect Nature is incapable of these. (2.) Neither think God mutable or changeable who now complains, thereafter strives, then casts off and laughs at Folks Calamity. (3.) Do not imagine an equal general Good-will to both Elect and Reprobates; do not say that God loves all equally till Man by Free-will cast the Scales, and then the Lord casts a Board as it were, no, Reprobates have no Share in Election Love. (4.) Do not think this Good-will is stirred up by external Objects as it is in us: No, this Good-will is an Action or Emanation of the essential Goodness of God which he freely vents towards such and such Objects. (5.) Do not hence conclude any subjective Grace or self-determining Principle in Man to what is good, whither implanted in his Nature as *Pelagians* think, or assistant

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and concomitant Grace proceeding from Christ's Merit yet so as to enable the Man if he will, yet still so as the Man's Will determines all, as *Jesuites* and *Arminians* suppose. (6.) Do not think that the Lord from this is dependant as to his Happiness on the Creature, seeing he hath all Life from himself.

## CHAP. IV.

Of the Third Ground of Faith, viz, 'The Sinner's Title and Right to CHRIST and all his Benefits, conferred by the Covenant of Grace or free Promise of GOD,' *Rom. ix. 4. Acts ii. 38. Repent, and be baptised every one of you in the Name of Jesus Christ, for the Remission of Sins. Ver. 39. For the Promise is unto you, and to your Children.*

**I** call a Title or Right, that whereby it becomes just and equal to the Person having this Title to seek, receive, take, possess, or use that Thing whereunto he hath a Title or Right.

I know it is commonly denied that Sinners are any Way interested in the Covenant of Grace and Benefits thereof until they believe, and that it is Faith or by Faith that we have Right to Salvation or Life. For my Part I do not willingly state myself as a Party opponent to any, much less to a Stream of godly Men, from whom to differ, or to walk in a singular Road is a Terror to me, and with whom I would not only think but speak the same

same Things: Yet have I presumed to affirm that such as have not actually believed, but are called to believe, have by the free Promise, and Donation of God in the Gospel, holden forth and declared to them, a certain Kind of Title or Right to possess or embrace these Promises; wherein tho' I express myself variously from others and perhaps singularly, yet I trust not contrary, or contradictory, and that the Bottom of both our Meanings may be the same; or if any Difference be that at least it shall be found not fundamental but circumstantial. And certainly I had never expressed my Thoughts in this Matter, but that I perceive some Enemies to the Grace of God build many of their woful Mistakes and Errors here, having Rise from this, that the Promises confer no Right to the Thing promised till they be closed with by Faith, and that it is Faith that gives us all our Right to these Things, the Evil of which I shall afterwards shew. In order therefore to the handling of this most useful Point, I shall open these Things.

- (1.) Shew several Kinds of Rights or Titles,
- (2.) What Sort of Right is it that unregenerate Persons have, and what Kind of Right they have not in several Assertions.
- (3.) I shall propose some preliminary Positions for clearing of this Point.
- (4.) I shall give some Arguments and Reasons which make me think that unregenerate Persons have such a Right.
- (5.) Answer some Objections.
- (6.) Shew how this is a Ground of Faith.
- (7.) How or by what Means this Right is conveyed.
- (8.) Give some Inferences or practical Uses from the Point.

## S E C T. II.

*Several Sorts of Rights, and what Right unregenerate Persons have to the Promises and what not.*

I. **T**HERE is a natural Right and there is a positive Right flowing from the Constitution of a positive



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positive Law. Fathers by Nature have Right to and over their Children; thus likewise God hath Right unto his Creatures, and what we lend we have Right thereunto to be repayed. A positive Right flows from something extrinſical, and not from that Relation that is betwixt them who have a Right and the Thing whereunto they have a Right. (2.) There is a material inchoate imperfect Right of Conſequence as it were, and there is a formal compleat perſonal and legal Right. (3.) There is a Right of Promise or Donation, and there is a judicial ſentential Right whereby by the formal Sentence of a Judge, there is a legal Right and Title conveyed to a Perſon, and by virtue of which Sentence ſuch a Thing is decerned to belong to the Perſon in whoſe Favours the Sentence is conceived; a Right of Promise or Donation flows from a Gift or Promise made of ſuch a Thing to ſuch a Perſon. (4.) There is a Right of Poſſeſſion, which is when a Thing belongs to a Man, becauſe he hath or enjoys and poſſeſſes it; and there is a Right to poſſeſs, whether this Right flow from Promise or otherwiſe, for he that hath a Thing given him, or offered or holden out to him, he hath a Right to the Thing, or to poſſeſs the Thing offered, but he hath not a Right of Poſſeſſion till he receive and enjoy the Thing itſelf. To this may be applied the Diſtinction of *Jus ad rem* and *Jus in re*, Lawyers and Jurists have other Notions of this Right, but ſome Divines ſo uſurp the Terms. (5.) There is an immediate aptitudinary Title, and there is a mediate and fundamental Title; Minors have a fundamental real remote Title to meddle with their Eſtates, and take up the Rents thereof: But they have not an immediate aptitudinary Right, by which as they are naturally qualified and fitted for ſuch a Thing; ſo have they immediate and ſole Access by the Law without Tutors to meddle therewith.

Theſe Things premixed. In the *ſecond* Place I open my Mind in theſe *ſix* or *ſeven* Aſſertions.

ASSERT. I. No Perſon whither Believer or Unbeliever hath an immediate Right to the Promiſes or Privileges of the new Covenant, but a mediate Title in and thro'

thro' Christ, in whom all the promises are Yea and Amen, 2 Cor. i. 20. Eph. i. 4. Gal. iii. 16. All the Promises were first made and given Christ, not to him as the Object for whom, but as the first Subject to whom they were given and from whom they should be dispensed to the Children of Men, and by whom we have Right to them, 2 Cor. i. 20.

ASSERT. II. Unbelievers have not an actual, consummate, compleat and formal Right to the Promises, however they have an inchoate, imperfect and fundamental Right thereunto; for however the Promises be sealed and holden out to them; yet in respect they have not received them, which is done by Faith, and so are not a delivered Evidence as it were, their Right is not compleat, nor formal, nor immediate: And thus Reprobates and Unbelievers are not the Children of the Promise, Rom. ix. 7, 8. 1 Tim. iv. 8. Heb. xiii. 10. for did the Promises actually belong to unregenerate Persons, then were the Lord unjust if they were not fulfilled to them, yea they should be fulfilled; but they are not fulfilled, and God is Faithful that hath promised, because the Defect is in the Creature that would not receive, *per Deum ergo non stetit.*

ASSERT. III. Unbelievers and Reprobates have not an apitudinary immediate Right to Salvation or Heaven: (1.) They have not their Persons qualified for Possession of that blessed Inheritance, for that is by the new Nature; and hence we are said to be made *meet for the inheritance of the saints in light*, Col. i. 12. (2.) Believers are wrought for the self-same thing, 2 Cor. v. 5. Rev. xxii. 14. they have Right to the Tree of Life, and this Right none have but such as keep God's Commandments, none but Saints are qualified to live in Heaven.

ASSERT. IV. None have a natural Right to the Promises, for all is *ex pacto*. God was bound by no Law to give any Thing to any of his Creatures unless by a voluntary Paction he had engaged himself so to do.

ASSERT. V. Unregenerate Persons have not a personal juridical sentential Right to Christ nor to Salvation,

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they are neither decerned nor declared just by any Sentence of a Judge, till they believe they are under a Sentence of Condemnation, and therefore not under a Sentence of Absolution or Justification. There is indeed a juridical Sentence in Favours of Believers, absolving them from the Pursuit of the Law.

ASSERT. VI. Nor have Reprobates and unregenerate Persons a Right of Possession of Christ and his Benefits, for the *latter* have not received them, and the *former* never shall.

ASSERT. VII. Unregenerate Persons in the visible Church have an inchoate, imperfect, remote Title to the Privileges of the Gospel, by which tho' they do not possess or receive what is offered, yet may, ought, and have Ground to possess, flowing from the Promise, Donation, and Dispensation of the Gospel, *Rom. ix. 4.* The Promises are said to belong to them, even these for whom *Paul* had great Sorrow and Grief of Heart; they cannot promise themselves Benefit by the Gospel till they believe, or but by believing; yet have they such Interest in the Privileges of the Gospel, as they may lawfully seek, call for, take, receive and make use of the Things that are offered; in respect of which Title and Right, these Things are said to be theirs and to belong to them, *Jonah ii. 8.* *They that follow lying vanities forsake their own mercies.* *Rom. ix. 4.* The Promises, Adoption and the Covenants belong to the unbelieving *Jews*.

This Truth is of great Importance, and I shall therefore open it up and make Way to the Grounds clearing it, and Reasons whereon it is built, in certain preliminary Positions.

### S E C T. II.

*Certain preliminary Positions clearing the Sinner's Title to the Promises, in Order to the believing of them, and on them.*

POSITION I. That which is holden forth in the Gospel to Sinners to be received by Faith is Christ himself,

himself, Sanctification, Grace or Glory, Life and Salvation, this *unsearchable riches of Christ*, Eph. iii. 8.

POSIT. II. These good Things these unsearchable Riches of Christ are holden out in the Gospel to Sinners by Way of a Promise, *Rom. iv. 16. Gal. iii. 18. Jer. xxxiii. 14. Deut. xviii. 18. Isa. xi. 10.* Hence the Gospel or Covenant of Grace is called the Promise, hence Believers are called *the children of the promise*, Rom. ix. 8.

POSIT. III. These Benefits are conveyed in an absolute Promise: God's Covenant is absolute; *I will give thee a new heart*, Jer. xxxii. 39. The Gospel which was preached to Abraham was absolute, and by which the Inheritance was conveyed, *Gal. iii. 7, 8, 18.* The Saying which is worthy of all Acceptation, and which is the Sum of the Gospel is absolute, *viz. Christ came to save Sinners*; and the Reason is, (1.) Because if the Promises were not absolute which convey the Inheritance then they could not be sure or certain, seeing they depended upon something in us; *2 Sam. xxiii. 5. This covenant is well ordered in all things and sure; the sure mercies of David*; and they are so, because the Accomplishment of them depends upon the Lord: Any Promise depending on a Condition prestable by us, is uncertain, and therefore we see it was so in the Covenant of Works: Ye will say, the Promise depends upon something to be done by us, but not by our Strength. ANSW. Either the Lord in his Covenant promises to work that Condition in us or not; if he promise to work that Condition in us absolutely, What is this but an absolute Engagement? And so the Promise of Salvation is absolute, and the Covenant of Grace is absolute, neither can this Promise depend upon another Condition, for of that Condition the same Question will recur, and so in *infinitum*. (2.) If the Gospel Promises and Privileges depended firstly on us, then it should not so much be by believing, as by doing that we should be saved, *viz. by performing of that Condition upon which the Promises are granted*. (3.) The Covenant of Grace would not be free, but a Covenant not of Grace: A gracious Covenant is a free Covenant,



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Covenant, *Rom. iii. 24. Eph. ii. 5.* Whatever is given or promised conditionally is not freely given; Ye will say the Condition is small and no way proportionable to what is given; therefore it is of Grace that it is given still, tho' conditionally given. **ANSW.** Grants the Condition to be small and of no Proportion to the Thing given; so was the Promise of Life to *Adam* upon his not eating of the Tree of Knowledge; yet if without it small as it is, and because of it, we have no Promise, or have a Promise, the Gift is not altogether free: Ye will say, Is not Faith the Condition of the Promise? **ANSW.** Faith properly is not the Condition of the Promise, for the Promise is given before Faith, and is the Seed of Faith, that which begets it, and which Faith receives, improves, and which is the Instrument of its fulfilling, and therefore is before Faith. I conceive it therefore not warrantably said and scarce intelligible what some affirm, *viz.* That the absolute Promises of a new Heart cannot be laid hold on, or closed with until the Condition of them be wrought in us, which is as much as to say, we cannot lay hold on them, or ought not to lay hold of them, till we lay hold on them; for if it be our Duty to lay hold on them, then are they holden out for this End that we may lay hold on them.

**POSIT. IV.** These absolute Promises by which the Inheritance is conveyed, tho' made first to Christ and in him to Believers, for he was the Person with whom God dealt; yet were they not given for his Cause ultimately, but for Mankind; he was the Subject to whom they were first given, but not the Object for whose Use they were given, *Gal. iii. 16.* for Christ stood in no Need of these Promises; he received them then as a Steward to dispense what was intrusted him to those to whom they were appointed, *Psal. lxxviii. 18. Thou hast received gifts for men.* *John xvii. 19. For their sakes do I sanctify myself;* and hence we are said, *2 Pet. i. 4. in him to receive great and precious promises.* He is our general Receiver to receive and keep our Mercies, and to disburse them to us when and how he shall think fit, *Isa. lvi. 4.*

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and as our Needs call for, he agents all. *Heb. iv. ult.*

POSIT. V. And therefore were these Promises (given to Christ) made to Sinners tho' not immediately, yet immediately by Christ, *in whom all the promises are Yea and Amen*: For this is certain, whatever is done by our attorney or received by him, redounds all to us, and is to be placed on our Score, as being in our Name; *Gal. iii. 14. 2. Cor. 5. ult.* and is most clear from what hath been said in the foregoing Propositions; for ye must not understand it as some may be ready to do; *viz.* That when Christ transacted with the Father to satisfy Divine Justice and the Law, he did this for his own Advantage, or that he was a naked Assigney, or that he did as some Sureties now do among Men, that being made to satisfy the Debt, they take immediately the Advantage of the Law to themselves against the principal Debitor, for whom they have satisfied: The poor Debitor is in no better Case, only he hath got a new, and possibly a more rigid Creditor, then he had formerly, and the Reason is because Sureties amongst Men do but satisfy upon their own Account, and not to the Behoof of the Principal: But our Lord being under no conjunct Obligation with Men for Obedience to God, hence whatever he did in order to Satisfaction to Divine Justice, he did it not only in our Persons, but to our Behalf and Advantage, and therefore did we in him satisfy Justice, and we in him were discharged, and had Promises given to us in him of what pertained to Life and Godliness. (How Christ died for Heathens that never heard the Sound of the Gospel, whither he received moral Gifts for them which he did bestow, or whither he satisfied Divine Justice and merited eternal Life, so as notwithstanding of his Purchase he might be free to reveal this to them or not, is a Mystery of which we have little Ground in Scripture to walk upon.) But from what is said, it is evident that ere Christ condemn any for the Contempt of the Gospel, he is bound to declare first what he did for them, and to offer the Benefit thereof to them, which if they refuse he hath Access against them for the whole: *For God sent not his Son to condemn*

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condemns the World, but that the World through him might be saved, John iii. 17. And this is the condemnation that light is come into the world, and men love darkness rather than light. I grant indeed Christ doth condemn many, but then consider that such as he condemns it is for slighting of his Grace offered in the Gospel; his first Office is to preach glad Tidings, to hold out the golden Sceptre that the World might believe and be saved; but when the World misbelieves Christ (for a great Part of them did) Christ secondarily condemns and *per accidens*.

POSIT. VI. This Right and Promise of all Benefits thro' Christ is proclaimed, declared and holden forth to Sinners, and hence the Ambassadors of Christ publish glad Tidings, Rom. x. 15. Eph. iii. 9. Rom. iii. 25. 1sa. xlix. 8. Acts xiv. 27. Acts xiii. 42. An Act of Grace confers not Remission till it be published; hence Heathens that never heard tell of Christ have no Right to him, nor to Remission of Sins.

POSIT. VII. This absolute Promise of Life and Salvation thro' Christ is the Seed and Ground of Faith, and not grounded on Faith; Gal. iii. 18. the Inheritance is by the Promise; the Promise of the Inheritance was made to Abraham, and Abraham did believe this Promise, and it was imputed to him for Righteousness; therefore there was first a Promise ere Abraham could by a justifying Faith believe it; and this Promise conveyed the Inheritance. I do not deny that Abraham was a Believer ere that Promise was declared to him expressly, but as Abraham's Faith was builded on some Promise, or Declaration of God, which did naturally go before his Faith, so was not this Promise made to him because he was a Believer, but he first believed explicitly because of the Promise.

POSIT. VIII. This Offer of Christ and Donation of all his Benefits is most real and cordial declaring no Untruth at all nor offering Impossibilities: It could not declare Remission of Sins to any if they had no Interest in Remission of Sins.

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POSIT. IX. There is nothing in this Right that infers a Nullity, no Clause irritant : For (1.) It is given freely and absolutely, seeing this Right depends upon no Conditions at all ; and the Condition itself is promised ; Christ is exalted to give Repentance as well as Remission of Sins. (2.) No Person is excluded from it, for it is holden out to all ; *preach the gospel to every creature under Heaven.* (3.) Christ is in *bona fide* to treat with all with whom he treats, he may lawfully and warantably give what he offers. (4.) Sinners are in a Capacity to be treated with, do not say I am condemned and sentenced and stand guilty under the Curse of the Law, and therefore what good can I expect ; truly if Christ had not redeemed thee from the Curse of the Law being made a Curse for thee there were Room for this Objection, Christ could not offer thee Life and Freedom from the Curse of the Law, were it not in his Power to give it. (5.) It is a constant Offer, *all the day long have I stretched out my hands.*

POSIT. X. By these Promises God is engaged to perform whatever is contained in them to all these who shall lay hold on and believe them ; but if any follow lying Vanities and forsake their own Mercies, the Lord is no longer tied ; whoever therefore shall receive the good Word of God, to him God is Debitor, so that to promise any Thing is in Effect to become Debitor for it, and tho' the Thing promise will only be fulfilled to him who receives it, yet the very Promises themselves antecedaneously to our Faith confers a Right and Ground to them whom they are declared to receive them.

POSIT. XI. It remains therefore that all to whom the Gospel comes have a Right of Donation to the Benefits of the new Covenant which is inchoative and wanting nothing on God's Part which may give Security to our Faith and which Title or Right thus conferred, is Ground to us to receive the Waters of Life freely ; God requiring Faith of us to make these Promises ours actually and compleatly, that the Lord Jesus may be enjoyed and compleatly and eternally possessed by us.



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### S E C T. III.

*Arguments and Reasons proving that all within the visible Church have a Right to the Benefits and Privileges offered and holden forth in the Gospel.*

**T**He former Grounds laid down I give these Reasons and Grounds of the Assertions.

REASON. I. Do not the expresse Words of Scripture say as much, *Jonah ii. 8. They that follow lying vanities forsake their own mercies.* How can they be their own unless they have some Right to them? And to whom do these Mercies belong or whose are they? Not such as embrace them, but who reject them, and follow lying Vanities; *Heb. iv. 1.* the Apostle saith, a Promise may be left to some who yet may come short thro' Unbelief: It is not a naked Threatning to Saints which was never to take, or could take Effect, but is a Denunciation of a Judgment which might well be and should actually be: Even as the Body of the *Jews* had a Promise of the earthly *Canaan*, it was given them, and yet many, yea the most Part never saw, nor entered in because of their Unbelief: So may the heavenly *Canaan* be given, promised, and holden forth and yet thro' Unbelief most come short, *Rom. ix. 8. (2.)* The Covenants, the Adoption and the Promises did belong to the unbelieving *Jews*, for whom *Paul* because they were to be rejected, had a great Sorrow of Heart, and if the Promises did belong to them, they had then a Right to them, *Acts ii. 38, 39. The promise is to you and to your children:* But were these Believers, and did the Promise on that Account belong to them? No verily, for they are desired to believe on this Account, and accordingly did bottom their Faith on this Ground, *Ver. 41:* they gladly received his Word, What was it? Even that *the promise is to you and to your Children.*

REASON. II. Because we are to believe on Christ and draw near with Confidence and full Assurance, *Heb.*

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x. 22. but it is Title to the Thing promised that only can give Ground of confident meddling with and believing of the Promises; for the Heart will still doubt and fear while it is under this Scruple; What Right have I to these Promises? I know not whether they be to me or not.

REASON. III. In respect the Promise which conveys the Inheritance is the Ground of Faith, and therefore before Faith, and not to Faith, and belongs to us, and upon this Account is a Ground of Believing, *Acts. ii. 38, 39, 40.*

REASON. IV. Are we not bound to believe the Gospel, Now what saith the Gospel? It saith Christ came to save Sinners, *in whom shall all the families of the earth be blessed*, and this is proclaimed to all within the visible Church, and therefore to thee, thou poor forlorn cursed Creature, and proclaimed for this End that thou mightest receive this faithful Saying, of the which Faith this Promise is the Ground: But how can this faithful Saying proclaimed particularly to me, and for this End to believe on it, be any Warrant to my Faith, unless I be someway concerned in it.

REASON. V. All within the visible Church have as good Right to Christ and his Benefits, as the *Jews* which killed a Man unawares, had to fly to the City of Refuge, and as the Serpent stung *Israelites* had to the Remedy of the brazen Serpent, and as the *Jews* had to their Lands and Liberties at the Year of Jubilee. There was a Law by which a City of Refuge was set up for the Behoof of all that slew a Man unawares to fly to; Have they not Right then in this City of Refuge? Yes verily, the same Way are we concerned in Christ and the same Right have we to him; yet it is most certain that the Manslayer was to run to the City of Refuge; else the appointing it for him should be of no avail to him, and the stung *Israelite* was to look up else to die; when Liberty was proclaimed every Servant was to depart and be free, but if he loved his Master and his Bondage the Jubilee gave him not the Privilege of Freedom.

REASON. VI.

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**REASON VI.** That which the Gospel declares to us, holds out to us, offers us to receive, that we must have some Right to and Title in; but the Gospel declares good Things to us, Remission of Sin to us thro' Christ therefore, &c. The Assumption is proven, if the Gospel declare not good Things to any, neither can it offer that good so declared to any, for will ye offer that to any Man which belongs not to him; neither tho' he receive it, will it be his; for what was not his formerly, his receiving of it cannot make it his, therefore as the Gospel doth offer Remission of Sins particularly thro' Christ's Blood; and if I believe I shall be pardoned, of Necessity the Gospel must declare the Remission of Sins to me, and if it declare the Remission of Sins, then have I Right thereby to Remission of Sins, and if the Gospel did not, or Christ did not first remit my Sins as to Right, then my believing on Christ could never make such a Promise to belong to me; for what was not mine or never could be mine, my believing or receiving of it cannot make mine.

**REASON VII.** If all within the visible Church had no Interest in the Promise; then were not the Gospel good Tidings to all Men, but only to Believers; but the Gospel is good Tidings to all People, *Luke ii. 10.* therefore have all Right to the Privileges of the Gospel: The antecedent is proven; a poor humbled Sinner might say, The Gospel speaks no more to me in the Case I am in, then to Devils, ye will say, it speaks good to you, in so far as it tells you, if ye believe you shall be saved.

**ANSW.** And this is it which I affirm, that the Gospel speaks no good absolutely to a Sinner but conditionally only in Case he believe; but then say you, they enunciate nor publish no good Tidings to Sinners which they ought to believe, till they believe, verily it is the good Tidings of the Gospel which are believed, But how are they good Tidings to any who have no Interest in them.

**REASON VIII.** If the Gospel did not convey a Right to the Privileges thereof, then no Soul could lawfully meddle with or receive the Benefits of the Gospel, all Faith would be: vicious Intromission: Right is the Ground of Possession

Possession, the Gospel is no unreasonable Thing, it cannot command us to take as our own, what is not our own; Faith is a taking and possessing of what we have first Right unto, now Possession follows Right, but gives not Right, therefore is Faith posteriour to this Right and founded on it, not prior to it, nor gives Right: Do ye think the *Israelites* possessing the Land of *Canaan* gave them Right to it? Verily no, What then? Even the Donation made by God to his great Proprietor of Heaven and Earth; God then first gives us Christ by Promise, and then we come to possess and enjoy him.

REASON IX. This shews the Freedom of the Covenant of Grace, if our Right depended on our Faith, or if we had no Interest in God's Covenant till we believed, then were it not a free Covenant; for that which only is given upon a Condition, especially upon a Condition above the Reach of our Power, to perform, is not freely given: You will say God worketh Faith of his own Accord, he works and performs the Condition in us, therefore the Covenant is still free. I answer, That by this indeed it will follow that God is free in his working of Faith, but not in his Promise which depends on Faith, and therefore tho' his Workings were of Grace, his Promises would not be of Grace, seeing the Promises depends on believing, they are not to me till I believe: Ye will say, God not only worketh Faith, but he promises to work Faith; true, and this is indeed a free Promise; but if I have no Interest in this Promise till I believe it, it is not a free Promise to me; if this absolute Promise be a Ground of my Faith, then it is not my Faith that entitles me to it, but must speak and declare something to me wherein I have Interest ere I can believe it: The Covenant of Grace is therefore a free Covenant, and of mere Grace, because of this Right and Title which is freely given, to which Title Faith is not required as the Condition, and which Title they have whether they believe or not, and which is the Ground of their Faith.

REASON X. In respect all the Objections of Unbelief are hereby loosed, and a solid Foundation of Believing laid,



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laid, let us for this Cause consider if any other Ground for Believing can yield that Confidence which this doth. (1.) Tell them Christ came to save Sinners, therefore accept of this faithful Saying; there will be Grounds to perplex Sinners to reply, that this is only a Ground of Hope, and not of Confidence, for these Sinners are Elect Sinners whom Christ came to save, and none others, and therefore till a Soul knows its Election, it cannot from this be assured: It is true there is a Ground not to despair, seeing for ought the Sinner knows it may be elected, and therefore believes it may be Christ came to save me. Tell a poor humbled Sinner that if it believe it shall be saved, and from this encourage them to believe, ye still give no objective Ground for Believing, tho' ye give them Ground of Comfort when they have believed, here is no Evidence for Faith (which is the Condition to which the Promise is annexed) to bottom upon. Tell them of absolute Promises, the Sinner will reply, I know not if these Promises belong to me, What Right have I to lay claim to them? Tell them of God's infinite Mercy and gracious Nature. *ANSW.* True, but I may perish for all that, What Interest have I in this Mercy? Tell them it is God's Command they believe, ye indeed by that make it their Duty to believe, but still ye give them no objective Evidence to ground that Faith upon, which they are commanded to have: The Sinner will say, when I am commanded to believe, I am commanded no other Thing then to receive Christ; And shall I receive him without a Title to him? This were a vicious Intromission, a Possession without a Title. You will say, if you be willing to receive Christ as King, Priest, and Prophet, then you shall be saved by him, or be heartily willing that Christ be your Lord and Saviour. *ANSW.* As I said, my Willingness to accept of Christ, or have Christ, is my Willingness to believe; for Believing on Christ and accepting of him are all one, and Willingness to believe, is not believing more then desire after Meat, or to eat is eating, its but a Disposition for Believing; so that tho' ye give a Ground for my Willing-

ness,

ness, ye give not a Ground for Faith : But now this Foundation once laid, that the Promises do belong to us, that they are ours, it is easy to give a solid Ground of Satisfaction to a poor humbled Sinner, for when such an one enquires what to do to be saved, It may be said, believe on the Name of the Lord Jesus, repent that your Sins may be blotted out ( which is all one with believing there :) If the Sinner reply, What Warrant have I to believe on him, to receive these Promises, to make use of them as mine own ? It may be satisfyingly replied ; *The promises belong to you and your children, and to all whom God shall call : The Father hath freely given thee Christ, and all Things with him, and Christ being thine, and the Promises to thee by the Gospel's free-grant, Mayest thou not receive what is thine own, and believe that thereupon they shall be fulfilled ? And upon this Act of Grace conceived in thy Favours, plead for all that thou stands in need of : Were you hungry and had Meat in your House, Would you not fall to and take it ? Lacked you Money, but had an honest substantial Man's Bond for it, Would ye not seek it from him, or stress him, and believe easily ye should be supplied ? So ye want Grace, Comfort and Pardon of Sin ; the Lord saith, receive all these Things freely and ye shall have them, and for this End and Intent that ye may receive them, doth make a free Donation of these Things to thee ; Now hast thou not by this Gift a Claim, a Right to them ?*

REASON XI. If all Things necessary to a Right and Title be here in the Dispensation of the Gospel ; then there can not be a Right denied, but here are all Things necessary for a Title and Right : Here is first a full and ample Promise and Disposition of Christ and Grace, for this End to warrand thee to receive it : Here is a Testament wherein these Things are bequeathed, confirmed and sealed by the Death of the Testator : Here is one in *bona fide* to give, and Persons in *bona fide* to receive ; the Things granted are disponable and the Manner of Conveyance is absolute and particular : And if a Father by Bond of Provision leave a Patrimony to any of his Children,

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dren, and if that Bond conferr a Right to the Person in Favours of whom it is conceived, to the Sums therein disposed. If the Lord much more freely give us in his Promise Christ and all Things, Shall not a Right to these Things be thereby to us conceived?

REASON XII. From Baptism the Seal of the Covenant; if a Man have not only a Disposition, but an Infeſtment in Land, his Right or that he hath a Right to that Land is unquestionable. If therefore upon the same Account there be a Disposition of the Privileges of Grace in the Gospel, and we by Baptism infeſted therein, Who can doubt of our Title and Concernment in these Things? If the Seal of Baptism doth bring us under Obligation to God, I mean extrinſical ſuperadded Obligation to the Duties of that Covenant: Doth it not in the same Manner give us Title to crave the Privileges of that Covenant whereof it is a Seal, and whence it is called a Seal? *Rom. iv. 11.* and we are said to be *baptized into his death*, *Rom. vi. 3.* and to *put on Christ* thereby, *Gal. iii. 27.*

### S E C T. IV.

#### *Objections answered.*

**O**BJECTION I. To say that unregenerate Men, yea all within the viſible Church have a Right and Title to the Promises, even while yet Ungodly and Unbelievers, is a Mean to harden the whole World in their Sin and to make them presume; for if Christ and Grace and Pardon be mine, What need I trouble myself any more? **ANSW.** This Doctrine doth not warrant Presumption, it only warrants us to come confidently to a Throne of Grace, and thankfully accept of Christ and his Grace, and to make use of them as our own; if any satisfy themselves with their naked Title, and sit down upon that, boasting of the Price that is in their Hands, and neglecting to buy Wisdom therewith, it is but the ordinary turning the Grace of God into Wantonness, and dashing upon the Stone of stumbling, which

which ordinarily Corruption taketh Occasion to do from the most Orthodox Declarations of the Gospel; and the Truths of God are not therefore to be casten at, because Folks Corruptions abuse them, and that a mad wicked Generation hurried thro' the Delusion of the Devil, and Wrath of God break their Necks thereon. (2.) However Mens Corruptions take Occasion thereby to presume, yet doth not this Doctrine of itself minister any such Ground of Presumption, but rather strengthens and sets them forward to Duty; 2 Cor. vii. 1. *this is Faith's Language, Seeing we have these promises, let us not faint, but go forward and cleanse ourselves from all filthiness both of the flesh and of the spirit; let us therefore not ly still and do nothing.* (3.) The Doctrine explained gives an evident Check for Presumption, when it is affirmed that tho' there be Promises left, yet unless Use be made of them, your Title will advantage you nothing but aggravate your Sin and highten your Misery, tho' you have Meat in your House and that it belong to you, yet unless you eat of it, it will not preserve your Life. To declare to an hungry Man that he hath Meat beside him to which he may reach his Hand, doth not warrant his presumptuous Belief of Living tho' he never eat of this Meat: The Garment of Christ's Righteousness, whatever your Title be thereunto will never cover your Nakedness unless by Faith you put it on.

OBJECT. II. Do ye not by this Means, make the Faith of God of none Effect, seeing he gives Promises that shall never be fulfilled. ANSW. By no Means; for God's Promises to all within the visible Church are only declarative of their Right and Title they have to lay hold on these Promises, without which, their closing with them would be Presumption: But they are not enunciative or indicative always of what shall come to pass; they conferr and declare a Ground to us on which our Faith may bottom, and shew likewise what shall eventually come to pass to such as believe and close with them; and the Lord the Disposer tells plainly that unless we believe, tho' there be a Promise left us of entering in, that yet we shall



come short. If I give a Band of a thousand Merks to a Person and promise to pay it him at the Term specified in the Bond, If when I come to pay him according to my Promise and offer him the Money, he refuses to accept the same, thro' which he comes not to be paid at the Term, yet is not my Promise and Obligation a falsehood, nor I unfaithful in my Obligation, because *non per me stetit*, that he got not his Money. If *Babylon* refuse to be healed when the Lord would have healed her, the Lord is not to blame for this. I grant the Lord is under special Engagement to cause the Elect come to Christ and accept and receive their own Mercies, and therefore fulfills it.

OBJECT. III. All the Promises are made to Believers and Holiness. ANSW. There are two Sorts of Promises; some are Promises of Faith and to beget Faith, and some are made to Faith when it is begotten; the Promise which is of Faith and which is the Seed thereof and begets it, is the free Donation of God in the Gospel which ye see in *1 Tim. i. 15. Rom. iv. 5. Jer. xxxi. 32, 33.* And this Promise is not to Believers but to Men as Unbelievers that they may believe. There are likewise Promises to Faith and Holiness, *Rom. v. 2, 3. Matth. v. 1, 2, 3, 4, 5.* The first Sort of Promises beget Faith, and the second Sort of Promises encrease it: In the first the Sinner's Title is declared and what Ground he hath to believe; in the second what he may believe and expect confidently and shall ever actually befall him in case he believe. (2.) Faith and Holiness give an immediate and consummate Right of actual Possession of the Promises, it is true, but we have a Right to possess the Promises and receive them (in which Respect they may be said to belong to us before we believe) before Faith and Holiness, for Faith is but a taking or possessing that whereunto formerly we had a Right.

OBJECT. IV. If unregenerate Persons have Title to the Promises and Privileges of the Gospel, then are such as are under Wrath and condemned, in Favour and justified, Heirs of Wrath and Heirs of Salvation; for

they

they are Heirs of Wrath and condemned in as far as they believe not, but are under the Sentence of the Law, and by this Title and general Right they may be said to be justified and reconciled, Heirs of Salvation, seeing they have Right and Title to these Things. To the which I ANSW. To say that a Man is justified and condemned in diverse Respects at one Time is not absurd; for unregenerate Persons are virtually and fundamentally and *de Jure* justified, tho' they by not actually receiving the Evidents, be not actually justified; they are titularly, having a mediate remote Title, Heirs of Salvation; but actually and formally they are the Children of Wrath and under Condemnation; see this Answer more fully set down in the next *Chapter*.

OBJECT. V. But still the Promise will be conditional seeing the Good promised depends on our believing, which is the Condition thereof, and therefore no absolute Promise can convey any such Right mentioned. ANSW. It doth not follow, for tho' you shall never get the Money disposed in an absolute Bond of borrowed Money, unless you receive the Money when it is offered you, yet is not the Bond of borrowed Money conditional but is an absolute Security; for it doth not run thus, I will give you so much Money upon Condition you put forth your Hands and receive it; but I am under Engagement to pay at the Term, there is a Right conveyed to you, receive or not receive it; so the Promises of the Gospel absolutely conveyed, published and holden forth to every one in the visible Church to lay hold upon, are truly absolute, tho' it be true that except we receive them by Faith, these good Things in them contained shall never be made out to us: The fulfilling of an absolute Promise may depend upon something to be done by us, which yet is not the Condition of the Promise, else we could not medle with the Promise till we had performed the Condition, when as medling with the Promise in this Case is the Condition itself; and besides it would follow that there were no absolute Promises at all, seeing God performs them in such a Method and

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Way and no other Way; so we find in *Numb. xiv. 31.* after God for their Unbelief had forfeited the old Generation that came out of *Egypt* of the Land of *Canaan*, and had sentenced them to die in the Wilderness, he yet promises the Land to their Children, by a new Gift, and absolute Donation; *your children shall possess it whom ye said shall die as a prey in the wilderness*: Certainly this young Generation had Ground to believe absolutely and certainly that they should possess the Land, and might lay claim to it; yet notwithstanding, hear what *Moses* saith, *Numb. xxxii. 15.* even to that young Generation to whom an absolute Gift of the Land was given, even that they should likewise perish, as did their Fathers in the Wilderness if they did transgress the Commandments of the Lord. But it may be said, the Case is not alike here as in the Case of the Bond of borrowed Money; the Creditors refusing of Payment from his Debitor doth indeed warrant and free the Debitor from Breach of Promise because he was not bound to cause him to receive the Money, but only to provide and offer him the Money. But in the Covenant of Grace, the Lord especially in absolute Promises is bound to give the Condition itself, doth not only oblige himself to give Remission of Sins, but to give Faith, and to cause us apply and receive the promised Remission of Sins: Now altho' the Want of Faith may be pretended as a Cause why the Promise of Remission of Sins and Salvation is not bestowed, yet the Want of Faith cannot be said to be the Cause why the Grace of Faith is not bestowed; for nothing can be the Cause of itself: For if it be asked, Why is not Unbelief healed? Why doth not the Lord give Grace to cause to believe? You cannot answer because of the Creatures Unbelief, for that is the same Thing.

ANSW. Some in Answer to this, say, that however Sanctification, Reconciliation, Justification and Salvation, which they call circumstant Graces be purchased by Christ and consequently declared, holden forth and given to such as hear the Gospel, so as they have some Interest in these Things and may warrantably lay claim to them, and which are the

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End of our Faith, yet is not Faith as it is a Mean by which these Privileges are actually conferred, either purchased, promised or offered in the Gospel to all; and therefore the Lord not promising it to all, but to some few even his Elect, to whom he gives it, is not unfaithful if he give not Faith; the Condition say they is only promised to, and purchased for the Elect, thro' want of which Condition, viz. Faith as it is a Mean, many miss of what they had a Right to receive and eternally miss of the same: And ye will find something of this in Doctor *Twiss Vindiciae gratia*, Page 439, and 440. This Answer for any Thing I have heard yet against it I think sufficient; but if it be thought uncomfortable and hard that Sinners have no Title and Interest in the Grace of Faith, by which Means they will have little Comfort in all that is offered to them, seeing they have no Hands to receive, or Feet to come to their Happiness; altho' it may be answered according to the former Grounds, that it is Life and Salvation that is offered in which the Sinner's Happiness doth ly, and the very Offer and Donation of this Life and Happiness or circumstant Graces (as *Twiss* calls them) is a Mean and sufficient Ground to produce and bottom Faith upon: If the Sinner saith, Alas, I cannot believe, and I have no Promise for it, seeing it is the first Grace, And how can I then be satisfied? I ANSW. The Promises of these Things which ye are bound to believe and which is acknowledged ye have a Right unto do give as sufficient objective Ground for your Faith, as if you had a Promise of the Grace of Faith itself. A Right to Christ and Remission of Sins do as effectually warrand the apprehending of Christ and Pardon, as if there were a Promise and a Right of Faith; and therefore tho' this may be said according to the former Grounds as I said, if it shall seem hard yet to any that the gracious Promise, Christ came to save Sinners, would not include a Salvation from Unbelief and Satan; I add further that Faith is promised to all within the visible Church in this Sense, that they have Right to seek Faith from Christ, and to plead that according to his Promise he would work

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that Grace of Faith in them, and therefore (as I said of other Promises) that the Promises of Faith are not Enunciations declaring what God will eventually bestow, and actually conferr on all and every one, but Declarations of that Right we have to seek and expect Faith from Christ seeing he came to save Sinners, and this Right we have, and the Lord gives it whither we believe or not, and is not conditional at all: But the actual conferring of the Benefit depends on God's free Will. If it yet be said, Why doth not the Lord give Faith, seeing he promises? I A N S W. The free Purpose and Will of God who giveth or withholdeth Grace as he pleaseth is the holy and innocent Cause, and as to the Creature itself there can no Cause be given *a priori*, only this we may say that the culpable Cause of the Creatures Unbelief is its wicked Nature that loves not to be healed and so in a Manner is itself; for Faith is Man's Duty, and he is bound to have it, and therefore his want of Faith is Sin to him, and tho' Sin had no Cause, yet did it leave the Creature inexcusable and liable to Punishment. But then again consider the same Difficulty occurs in the Matter of the Offer; for it will be granted that there is a free and universal Offer of Christ and all his Benefits in the Gospel: Now I ask whether Faith be offered or not; or which is the same, whether the Lord offer Faith, or to give Grace to close with Christ or not; if not, then the Sinner's Doubt will remain in this Case as in the other: If Faith or Grace to believe be offered, I ask if it be offered freely without any Condition in us, to be wrought in us, and if so the Question recurs, how it comes to be hindred, or how it is not wrought; If you say it is offered conditionally on some Condition, *viz.* if we resist not, but this not resisting being comprehended in the new Heart, I ask, whither the Grace not to resist be offered freely or not; if not, What is its Condition? If ye give another Condition of this; the Question will recurr and so in *infinitum*. But if it be offered to be performed on no Condition, the Question will recurr whence it is that it is not fulfilled, that the Offer is not effectual; if it be said,

said, that to promise a Thing and not fulfill it, is to cross the Verity of God : But an Offer may be made of a Thing without any Breach of Ingenuity ; it will easily be replied, that as to offer any Thing absolutely without Intention to perform, or give what is offered thro' no Default in the Person, that is in the Acceptor, doth seem asmuch to cross that Truth of Ingenuity and sincere Candidness which is one of God's Perfections, as the not performing what he promises doth the Truth of his Veracity ; so there may be a Promise of a Thing conferring a Right by way of Donation, and yet the Promise not made effectual, without any Derogation to God's Veracity, seeing the Promise doth not enunciate *quoad eventum*, what will come to pass, but declares and gives a Right to the Person to whom the Promise is made, to claim and sue, and pursue for the fulfilling of the Promise, which *quoad eventum* shall be accomplished, even as Threatnings which are absolutely conceived are not false tho' not always as to the Event fulfilled, but retracted, because they are Declarations of what in Law is due to Persons in such a Case, which the Lord may as well retract without Breach of Truth, as *Solomon* might without Breach of Truth or Justice have spared *Shimei*, when he was found to have passed the Brook *Kidron*, notwithstanding of his unwary absolutely declaring, that in the Day that *Shimei* pass'd it he should die.

OBJECT. VI. What Advantage then hath a Man of this Title, it signifies nothing but is a mere naked Shew, for the good Thing promised is not thereby conferred but depends upon fulfilling of the Condition, without which he cannot assure himself that the good Thing promised shall be performed, What avail is this Title of then ? To the which I ANSW. with the Apostle *Paul*, *Rom. iii. 1, 2.* in the like Case : *Much every way* : Which that ye may conceive, know that the Promises do not give the Things promised immediately unto these to whom they are declared and promulgate, but yet are they a sufficient Bottom and Warrant for Faith and Believing which is the Soul's Duty, and for Want of which it is exercised,

exercised, and in the Exercise of which Duty it should certainly come to enjoy the Good promised: Suppose a Man were pursued at Law for a Sum of Money for which he had given Bond: it were surely the great Advantage to this Man in this Case to have a Discharge beside him to cast in before the Judge and so to elide the Pursuit at Law, tho' if he neglected to present his Discharge, the Law would go against him, and his having a Discharge would be of no avail to him: So I say tho' without Believing there is no Salvation, notwithstanding of all the Promises, yet when the Soul is arraigned before God's Tribunal, and Conscience awakned and charged with Sin and the Demerit thereof: It is then in this Case an Advantage to the Soul I say to have some Defence to plead, by which it may take away the Force of the Inditement, which Defence or Exception is the Promise of the Gospel, or Christ come to save Sinners, made Sin for us; if there were not such a Defence or Exception, our Case would be desperate; but its an Advantage that there is a Remedy and a Cure to our Wound applicable, and however Fools die without Instruction, because they have no Heart to buy Wisdom, yet is it a Mercy in itself to have a Price in your Hands to buy Wisdom, and the needy Sinner that is soundly humbled for Sin will think so.

OBJECT. VII. But if there be no Power in a Man or sufficient Grace to believe, What Advantage is it to have Promises? What avails it a hungry Man, to set Meat before him and offer and invite him to eat, if the poor Man's Hands be bound that he cannot for his Life eat. ANSW. Even in this Case it were an Advantage; for thou knowest not but the Lord may loose thy Hands and cause thee believe; the hungry Man that is bound and hath Meat near him has the Advantage of him who hath no Meat, and is bound, yea is ordained by the Law to be starved to Death: Tho' thy Prison-door be shut and Chains be upon thee, yet it is a Mercy that there is a Saviour to break thy Chains and bring thee out in despite of Sin, and the Devil, and cannot but deliver thee if thou can

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get a Look of him who daily passes by thy Windows for this End.

OBJECT. VIII. *Rom. ix. 8.* The Promises belong only to the Elect whom the Lord appointed only as Heirs of the Promises; who are therefore the Children of the Promise and Heirs of Salvation. ANSW. It is true that in respect of God's effectual Purpose and Intention to confer the Benefits of the Promise; the Promises belong only to the Elect and the Seed, as is clear, *Rom. ix. 7, 8.* as likewise in regard the Elect are these only who by Faith close with the Promises and live upon them; the rest of the World are Strangers to this Food, and therefore are not called Children of the Promise. But then look to the Promise itself, it is appointed and destinated for all! The City of Refuge was equally appointed for all that killed a Man unawares and he that fled not to it, had as good Right thereunto as he who fled if he killed the Man unawares, for in respect of God's revealed Will it was destinated for all; but the Lord by his secret Will intended it but for the Advantage of a few. And I think the Generation that died in the Wilderness in respect of the Donation given to *Abraham* and his Seed, had as good Right to possess the Land of *Canaan* as these who went in with *Josuep* and did possess it, yea I think the Donation made to *Abraham, Isaac* and *Jacob* did give them Right to possess it, if they had been in Case, or otherwise not restrained by the Lord, without which Title and Donation their Possession had been Usurpation. The *Jews* that killed a Man unawares were not to dispute of God's Intention and Decree towards them what it was, or to raise Objections anent it of this Nature; What if God hath appointed me never to reach this City of Refuge, what if overtaken by the Avenger ere I can reach it, and that the Lord hath appointed this. No they, they minded no such Debates, they disputed with their Heels; so dispute not whether it be God's Purpose to save thee or not, but say sure here is a City of Refuge and appointed for me to fly into, and is sufficient to preserve me from the Avenger of Blood. To conclude then, I say



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say that the Elect are the only Children and Heirs of the Promise, because they only close with them and in God's Appointment and Intent they only are to partake of the Benefit, but the Promise in itself considered equally respects all.

OBJECT. IX. If the Promises belong to the Unregenerate Persons, then might we speak Peace to the Wicked seeing we might say to them, the Promises are yours, ye shall be saved, but *there is no peace to the wicked*, therefore no Promise of Peace. ANSW. Certainly this Truth, that *there is no peace to the wicked* must not be so overstretcht, as thereby Ministers could not declare any Good at all to unregenerate Persons, or that there were no Ground of Comfort or Hope to them; for we may say to them, Christ is come to save Sinners; we may preach Remission of Sins thro' Christ's Blood to them; as *Paul* did to the unbelieving *Jews*, we may beseech them to be reconciled, and that upon this Ground, because Christ is made Sin for us, yea Peace on Earth which is the Gospel, may be preacht to them; and to deny this is to say the Gospel should not be preacht to natural Men: I grant it should not be unseasonably preacht to such as are unsensible of their Sin and Misery, no more then we suffer Minors to meddle with their Estates least they waste it, till they get Witt to guide it: But it is truly said, *there is no peace to the wicked*; because they are not in a State of actual Reconciliation with God, but actually under his Wrath and Curse; and as they have not actual Peace with God, so are not we like the false Prophets to sooth them up in a Belief that their Condition is for the present Good, tho' we may preach a Saviour come to save them, and made Sin for them that they may cast away their Weapons, and fly unto him to save them from their Sins and the Wrath to come; we may tell them of the Price that is in their Hands that they neglect not to buy Wisdom therewith; we may tell them of the Grace of God received by them that they may not receive it in vain, of Promises left to them that they may beware of Unbelief.

OBJECT.

**OBJECT. X.** What Benefit then hath the Believer by the Unbeliever, seeing both have a Title, and that the Promises belong to the one as well as to the other?

**ANSW.** Much every Way: For the Believer that hath closed with Christ hath Possession of the Thing itself, and hath not only a Right to enter, but hath entered into Rest, hath a compleat personal Right, is united to Christ and assured of Heaven; the Unbeliever hath an imperfect Title, a Right to possess, and a Right possibly never a whit to be bettered thereby; and notwithstanding of which he is under an actual Sentence of Condemnation.

**OBJECT. XI.** I cannot think that I have Right to the Promises, because I find no inward Call stirring me up to apply the Promises, and declaring they are mine as the Elect find. **ANSW.** God's Promise externally revealed in the Word is the Ground of Believing, not the inward Application thereof on the Heart, otherwise ye may plead Immunity from all moral Duties, as well because you find not the Spirit press them inwardly on your Hearts. Look therefore without thee for the Ground of Believing, not within thee, tho' it be also true, ye neither will nor can believe without the internal working of the Spirit upon thy Heart; the outward Call then gives Warrant to believe, and the inward Call makes us to believe.

**OBJECT. XII.** But its the humbled and heavy laden that have only a Right to come to Christ, for these only are called, but not finding that Weariness, I cannot think I have Title to come to Christ. **ANSW.** These Qualifications of being weary and heavy laden are not so much the Qualifications that give thee Right to Christ or to come to him, but they are Qualifications that will make thee come, and receive that to which thou formerly had a Right; for this Title and Right is free, and all are called even such as are unsensible and luckwarm, *Rev. iii. 18. Hos. xiv. 1. John vi. 29.*

**OBJECT. XIII.** I cannot believe that any so sinful and vile as I can have Right unto the Promises. **ANSW.** No Sin can or doth cut away your Right, but it remains until

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until Death, yea thy Sins are so far from incapacitating thee to come to Christ or Christ from coming to thee, that they are made a Ground of thy coming to Christ and of his coming to thee, *Hos. xiv. 1. Gen. viii. 21. Mark ii. 17. He came not to call the righteous, but sinners to repentance*: If you were not a Sinner you would have nothing adoe with Christ as a Saviour or Physician.

**OBJECT. XIV.** And lastly this is contrary to the received common Opinion of Divines, who say that we have no Interest in Christ till we believe on him, that there is no Promise to unregenerate Persons, but that they are Heirs of Wrath, that it is Faith that gives Interest in the Promises. **ANSW.** That its true indeed, that generally it is not so expressly affirmed that unregenerate Persons have a Right to the Promises and that this Right is their Ground of Believing, but that it is by Faith that we have Right to the Blessings of the Covenant ( however some speak as expressly as I do to this Purpose, as Mr. *Mirton* in his *Touchstone of true Conversion* ) but however the Divines have not so explicitly declared their Minds universally anent this Head nor stated the Question, nor disputed it, yet upon the Matter I think they say the same Thing that is here affirmed, *viz.* that the Promises are not bottomed on Faith, but that Faith is bottomed on the Promises, that we are to preach the Gospel to all, and that every one is so far concerned in the free Grace of God absolutely holden forth that he may and ought to lay hold thereon, yea some who have disputed most expressly against this Right as prior to Faith ( being not Friends to the Doctrine of Grace to which the foresaid Assertion is of Kin ) do grant that the Promises do give a remote, imperfect, losable Title unto the Good promised. *R. B.* in his *Aphorisms of Justification*, Page 248. and that ere we perform the Condition, and I grant still that unregenerate Persons have no such Interest in the Promises as Believers have, but that they belong another Manner of Way to them than to the rest of the World.

## S E C T. V.

*Of the Conveyance of this Right, and how it is a Ground of Faith.*

**A**S a River which runneth into the Sea, must have some Channel thro' which it is conveyed; so all Right must have a certain Manner of Conveyance thro' which it must necessarily flow to any Person. Now there being a Right asserted, it will be enquired in what Channel or by what Means is that Right conveyed.

I answer in general, that this Right is conveyed by the Gospel, or Covenant of Grace published; this is the Instrument by which it is made over, and in Favours of Sinners, so that wherever the Gospel is preached, it gives Ground and Right to all who hear unto the Mercies therein contained, to receive and make use of them as their own.

But more particularly, (1.) This Right flows to us by the Appointment of Christ as the Covenant of the People, *made of God unto us, wisdom and righteousness, sanctification and redemption*, and to stand in our Stead, 1 Cor. i. 30. so that he being made and given for a *Covenant of the people*, Isa. xlii. 6. such for whom and in whose Stead he stands, have a Right to him and all he hath procured for them: That look as by the first Covenant of Works we should have had Right to Life, if Adam had stood, and we were interested in Adam's Obedience or Disobedience as relative thereunto, by virtue of God's Covenant, and appointing of Adam to stand in our Stead: Even so the Lord appointing in the second Covenant, the second Adam to stand in our Stead, we become by this Appointment interested in him and his Obedience and Purchase. The second Mean of Conveyance, is the Gospel Donation, by which Instrument the Lord freely gives his Son Jesus Christ, *that whosoever believeth in him should not perish, but have everlasting life*, John iii. 16. And hence doth thereby conferr a Right unto that Man of that Thing which he so gives: Look as e-



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very Herb of the Field was given *Adam* to eat, so as he and his Posterity might make use of any Herb of the Field by virtue of that primitive Grant; so in like Manner whatever Right we have to the Herbs of the Field, by virtue of that primitive Donation, *Gen. i. 29.* and ratified to *Noah, Chap. ix. 3.* The same Right have we to the Privileges of the Covenant of Grace thro' the Gospel Donation: As God hath said, *I have given thee every herb of the field for meat,* so hath he said *I have given the Lord Jesus for a light to the Gentiles, to be all things to them:* As the Land of *Canaan* was given unto *Abraham* and his Seed, and they so interested in, and intitled to it, as thereby had they been in Case, they might warrantably without Usurpation have possessed, without which Donation the Possession had been but injurious and unlawful, and merely a violent Intromission, and as many that had Right did never possess, some thro' their not being in Capacity, as the first Patriarchs, some thro' God's mere Sovereignty, as the Infants that died in the Wilderness, and some thro' their sinful Neglect to enter in, and possess, as it was in *Numb. xiv.* Even so, there is a real Donation made in the Gospel of the Privileges of the new Covenant to all who hear the same, and thereby a Right conferred, whereby we may without Presumption meddle with and receive them, without which Donation and Title, our Application to ourselves of these Things would be presumptuous and unwarrantable; and yet many are never benefited by this Right, never enter to the Land given them, some thro' one Cause, some thro' another in all thro' their Sin.

The *third* Mean of Conveyance, is the Gospel Declaration, declaring Christ to be made sin for us, and the remission of sin thro' his blood, *Acts xiii. 38.* Even when an Act of Grace is published, all the Subjects therein contained have by this Publication and Declaration a Right unto the Privileges of this Act. The *fourth* Mean of Conveyance, is the Gospel Offer, what is offered is given, *2 Sam. xxiv. 22.* *Let my Lord take and offer what seems good to him;* *Araunah* made a mere Offer of all to *David*.

*David*, and yet *Ver. 23.* its said all these as a King did *Araunah* freely give to *David*. So that as what is offered is given, and what is given is really ours; so the Lord's Offer of Christ and Salvation thro' him doth really even before we accept of the Offer, intitle us some Way to, and concern us in the Thing offered. The *5th* Mean of Conveyance, is the Gospel Promise by which all Things are freely given us. Now a Promise is different from a Donation, because a Promise respects something that is future, and Donation a present Thing, as it were; we have therefore something in Hand given us, and we have Ground to expect more, as a Man's Obligation to a Man, gives that Person a Right to the Thing disposed, or obliged to be given; so the Lord's free Promises are his Obligations by virtue of which we have such Interest in the Things promised, that we may take, seek them, and put the Lord to it to fulfil and make them forthcoming to us: Hence the Covenant is called the Promise, and all these Promises we see in the Scripture, which are fallen in our Hands, are indefinite Obligations from the Lord, and in which we may fill up our Names, and make use of them, as if we lighted on a Bond of Money to a Blank Person: You will say Evidents are no Rights, nor convey any Title however absolute they be and full, until delivered and accepted, therefore tho' it were granted that the Promises of the Gospel were of that Nature of Evidents, yet they infer no Right nor Title till they be delivered and received by Faith. I answer, Tho' they are not a perfect, actual, consummate Right, and do not in Possession belong to the Man until delivered and accepted, which I grant is by Faith; yet are they an inchoate, imperfect Right, and give Title and Claim mediately to the Thing itself, and immediately to possess and receive the same, without being a vicious Intromission, and sure the Bond of Provision of a Parent to his Child subscribed and sealed, and not yet delivered, but lying beside him, doth otherwise intitle that Child to the Provision therein contained then it doth another, so as any that lighted on that Security for Provision might

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warrantably say, this Bond belongs to such a Child; and therefore I think the Ceremony of delivering of Evidents to be more of positive Institution then of natural Right, as to Conveyance of Security: But besides when we have this Price in our Hands, received this Grace, *2 Cor. vi. 1.* have a Promise left us, *Heb. iv. 1.* So as this Word is near us, even in our Mouths, and in our Hearts, I see not but we may be said to be Receivers of this. Our *Bibles* are our Securities and we have the Custody of these ourselves thro' God's Providence, besides our receiving of the Seal in Baptism.

The *sixth* Mean of Conveyance, is the Death of Christ thro' whom Remission of Sins is preached; *he hath made Christ sin for us, who knew no sin; that we might be made the righteousness of God, 2 Cor. v. 21.* And as when a Price is laid down and delivered for some Pennyworth, there is presently thereby a Right acquired to the Thing thus bought; all Rights and Securities were finished and compleated when Christ bowed down his Head; and likewise as these Promises had Relation to Christ's Testament, they were a Legacy: Now a Testament that bestows any Thing, confirmed by the Death of the Testator, doth indeed convey a Right unto the Executors of what is contained in the Testament, *Heb. ix. 15, 16.* So doth Christ's Testament and Legacy bequeath unto us a Right to the Portion of Goods therein contained. (7.) This Right is conveyed to and conferred upon us by the Sacraments, as Infeftment in Land gives a Man Right to the Land wherein he is infest: So by Baptism being infest in the Privileges of the Covenant we have thereto Right; the Sacraments are Seals and Confirmations of God's Covenant to certify our Faith of our Interest in them; and hence we are said to be *baptized into his death, Rom. vi. 3.* The *eighth* Channel and Mean thro' which this Right is conveyed, is the declared End and Institution of the Gospel, and Christ's coming into the World, which is to save Sinners, and that all may believe on him for this End that they may be saved; and hence this Saying, *Christ came to save sinners,* is a  
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Saying worthy of all Acceptation. Thus ye see the Channels thro' which this Right is conveyed.

In the next Place to the Question, How this Right is a Ground of Faith? I answer briefly, That look as all Possession is founded on Right; so all Faith, which is possessing or receiving is founded on this Right: When the Lord would encourage *Joshua* to enter into the Land of *Canaan*, he presses this and lays it as a Foundation; *Have not I given thee the land?* Josh. i. 3, 9. If an hungry Man have Meat in his House, Will he not take it? And then consider, that Want of Interest in the Promises, is the greatest Ground of Unbelief and standing at Distance with the Promises, and rejecting them; for hold out any comfortable Promise to an humble self-despairing Sinner, it will not hearken: Why so? It will reply, Oh true! these are full and excellent and blessed Promises, but I cannot medle with, nor be comforted by them, seeing I cannot say they belong to me, or that I have any Interest in them, I am not contained in this Act of Grace, for ought I know. Now, the Want of Right to, or Interest in the Promises being the main Obstacle in the Way of a Sinners closing with Christ and the Promises, and it being cleared that the humbled Sinner hath Interest in the Promises, and that they are and belong to him, so as he may and ought to close with them, this Obstacle comes to be removed, and freer Access is given to the Sinner to come and receive Christ.

## S E C T. VI.

*Containing practical Instructions from the Point.*

**I** Come now to the last Thing proposed, viz. some practical Uses and Inferences.

**INSTRUCT. I.** This antecedent Right the Promises may let us see how the Covenant of Grace is truly said to be free, not so much because God bestows Grace and Glory immediately or without Means, or if it require any Thing on our Part, it is so small that it deserves



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not the Name of a Condition: Take heed how ye believe and understand these Things, for this last Reason is strong, will evince that the first Covenant of Works made with *Adam* was a Covenant of Grace, for the Duty of Love and Obedience was so small a Task-duty to be paid for all the Goodness the Lord had shewn, and was to shew him, that it may be disputed, not to deserve the Name of a Condition: I enquire then, How is the Covenant of Grace free? I answer, Because it confers a Title and Right freely unto all who hear it, of all the Privileges of the new Covenant; and however the effectual enjoying of the Benefit depend on a Condition, or however as to the Execution, the Promise may be said to be conditional, yet as to the Right and Interest the Promise to lay hold upon, it is absolute and free, depending on no Condition; for however we shall miss of Rest thro' Unbelief, yet believe we or not, a Promise is truly left us, then are we concerned in it; tho' the Lord promise to give the Condition to his Elect; yet unless this Promise of the Condition conferr a Right to them to whom it is declared, it is not free to all.

INFER. II. To say Faith is the Condition of the Covenant of Grace in a proper Sense and strictly, is neither true nor scriptural; for in the Covenant of Grace Faith itself is promised, *John x. 16. and xii. 32. I will draw all men, &c. I will give a new heart, and bring them under the bond of the covenant, Ezek. xx. 37.* Is Faith then the Condition of God's Promise of itself, or doth God promise that he will cause us believe, or grant us Faith upon Condition, or in Case of Believing. (2.) If Faith be properly a Condition of the Covenant of Grace, of Justification, Why blame we these who say that Faith doth justify conditionally? Methinks they speak very consequentially to this Principle, yea more consistently than those that will not let it be said, that Faith justifies conditionally, and yet maintain that Faith is the Condition of the Covenant: I love not to contend for Words; if ye take Condition largely and improperly, and the Covenant of Grace restricted and

as it promises actually to conferr Justification and Glory; I deny not but Faith may be called the Condition (not for which but thro' which he bestows Life) of the Covenant; but Faith is not properly the Condition of the Covenant of Grace; it is but a Mean and Instrument whereby we come to possess and enjoy what before we had a Title unto, Faith is not our Title but a receiving of our Title: God's Promise gave the *Israelites* a Right to *Canaan*, and not their fighting and entering in, by which they came indeed to possess it.

INFER. III. See hence how Faith justifies, not conditionally, for this Right to Christ and Justification is freely given before Faith, and is the Ground and Seed of Faith; but Faith justifies as, (1.) Evidentially, by manifesting to us this Title, and the Interest we have in Remission of Sins by the free Promise and Grace of Christ Jesus. (2.) It justifies instrumentally, and that in a double Respect, (1.) As it unites us to Christ, in whom all the promises are *Yea and Amen*; and being united to Christ, we have in him and by him all Things: Now altho' by Love we be truly united to Christ, yet doth not Love unite to Christ in that Manner, and in the same Way that Faith doth; for tho' Love terminates upon and goeth towards the Object beloved, and is physically therewith unite, as all Acts are with their Objects, yet doth it not legally and morally unite the Soul to the Object beloved. It doth not appropriate that Object to the Person, or interest that Person in the Object, for I may love that which is not mine; Love to a Thing makes it not mine, but Faith so unites the Soul, and that which it apprehends that it interests the Soul in that Thing; not merely because it applies its Object to itself as its own, but because it applies as its own, an Object before freely disposed and given to the Soul, whereby Faith's Possession becomes warrantable and just. (2.) Faith justifies instrumentally in that it is the Instrument and Mean by which Justification is pleaded, sued out, and forensically or judicially obtained; for when the Prisoner is arraigned before God's Tribunal and charged for transgressing

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gressing of the Law ; Faith as the Soul's Advocate compares, and pleads Absolution, that no Process pass, not by saying I do or believe any such Thing, but by proposing and holding forth this Defence ; Christ hath satisfied for my Sins and purchased Reconciliation ; Christ hath come to the World to save Sinners ; is made Sin for us ; and this is holden out to me to lay hold upon ; and thereupon as this is true, and I heartily and gladly believe, so in respect of this and my Interest therein I crave to be absolved ; I crave that all this Grace procured, promised and holden forth to me to be received, may be bestowed on me, and this is all my Claim, to this only I betake me willingly and heartily, renouncing all other Defences ; verily I say this will sustain in Law, and whoever thus pleads shall not be ashamed ; The righteous Judge will justify ; this ever held, *It is Christ that died, Who shall condemn ? Who shall lay any thing to the charge of God's elect ?* Rom. viii. 33, 34. and thus Faith justifies instrumentally ; now Love doth not, cannot thus justify ; for Election, Choice of, or Love and Desire to be absolved freely is not current pleading in Law.

INFER. IV. Hence see the great Difference betwixt the Covenant of Grace and the Covenant of Works ; in the Covenant of Works Man's Duty was first proposed ; Man was *primus in Obligatione*, *Do this*, and then the Promise followed, *and thou shalt live* : Man's Obedience was the Ground on which that Covenant stood. But in the Covenant of Grace, God's Part, or the gracious Promise is first, he is first obliged, God first promises what they shall believe, that they may believe, and thereafter follows Man's Duty bottomed upon what God first promises : The *first* Covenant saith, O Man I have enabled thee with Power to do my Will, do what I command thee and thou shalt be happy ; but the *second* Covenant saith, Miserable sinful Creature that canst do nothing for thyself, therefore I freely give thee Jesus Christ and make him thy Covenant, and here by my Promise in him gives thee all Things thou standest in need of or wouldest have ;

I here give you my faithful Promise, this great Promise to do therewith what thou list, to seek me to fulfil it, and to plead from it; believe and accept it therefore thankfully, receive not this Grace in vain: Hence God's Part contained in the free Promise is first, and Man's Part which is Believing and the End of the Promise follows, and is built upon the Promise, which is God's Part; for Faith being the Mean by which the Privileges of the Covenant are received, it must have something ( which ) it must believe as its material Object, as well as it hath something ( on which ) it believes as its formal Object: Now this on which it believes must be the Promises, and this is God's Part; the Lord promises to see who will take him by his Word, and take Advantage of his Offer, and if there be any who will watch to see if any Word drop from him, that they may hastily catch at it, as *Benhadad's* Servant did, *1 Kings* xx. 33. This blessed Promiser seeks to be insnared by the Words of his Mouth, and is desirous that Advantage be taken against him, to see if any will lay hold of his Covenant: But this is annexed if they despise and slight these great Proffers, or have no Faith or Trust to give the Lord, or this Security the Lord gives them, I say this is annexed, ye shall not be established but ye shall die and perish; and this Grace of God which ye have received shall be in vain, *Isa.* vii. 9. you see the Lord in this Chapter makes a Promise that *Rezin* King of Syria and *Peka* the Son of *Remaliah* ( who were come with great and united Powers to destroy *Jerusalem* ) should be destroyed, should not prevail in their Attempt; here is God's Part, a Ground of that Faith which was afterwards required, and therefore was first: Believing which was their Part followed, the Lord doth not say *believe on me and I will deliver you from Peka the son of Remaliah and from Rezin*: But he promises first Delivery absolutely to be a Foundation of their Faith; and then requires them not to fear but to believe, otherwise they should not be established, notwithstanding of all these Promises.



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**INFER. V.** Hence see what is the great and just Condemnation of the World which hear the joyful Sound of the Gospel; Is it because they want Means, or want a Right to the Gospel Privileges? No; Is it because they want Power and are unable to embrace the good Offers, I confess they want Power, and it is a Cause of their Condemnation, but it is not the only Cause, they love Darkness under the Power of which they are kept; God hath freely in his Word promised to them whatever they stand in need of, and this Word and Promise which intitles them to the Things promised, is neither in Heaven, or in Hell, but it is near Folk, in their Mouths and in their Hearts; and this they not only cannot, but will not believe, this Price in their Hands they not only cannot improve, but neither loves to, or will improve it: These great Things how nearly soever the Lord hath concerned us in them, are yet *counted a strange thing*, Hof. viii. 12. They starve, not because they want Meat, but because they will not eat it. They have a good Defence in Law, a sufficient and relevant Exception, but they will not plead, and therefore Sentence passes, and is executed against them, they have a Garment but they will not put it on, and therefore starve for Cold.

**INFER. VI.** Here is marvelous Consolation to every poor humbled self-condemned Sinner, that know not what to do, when called to believe, who is still enquiring what Warrant have I to receive Christ, and believe the Promises; see here a sufficient Ground, Jesus Christ freely given thee and made thine by the free Donation of God; which is in thy Heart and in thy Mouth; make such use of and improve him as if he were, or that thou certainly knewest he were thine, Psal. xlv. 10, 11. *He is thy Lord and worship thou him.* Jer. iii. 22. *We come unto thee, for thou art the Lord our God.* Oh! then believe on him, lay stress on this, rejoice in this, when ye know this a-right Heaven is begun in thee; did the Pannel know of an Exception some Act of Grace, the which if he would propone would bring him off, and answer the Law, would he not accept of it, propone and rejoice in it; hath the Lord

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given thee what to answer to Sin, Satan and the Law, and art thou so discouraged, or standest at such a Distance.

**INFER. VII.** See hence the Reality and Sincerity of the Offer of the Gospel, whereby all Privileges are holden out, and we commanded to receive them. *Arminians* and Enemies slander us with this, that we make the Offer of the Gospel a Trap and Snare, as if there were no Ingenuity in it; we offer a Pardon in which they never were contained (say they) a Price to redeem and save them which was never laid out for them; a Purse to enrich them in which yet there is not one Penny Money for them, and I wish some had not given too good Ground for such a Calumny; verily did the Lord call any to receive that which was never theirs, and in which they had no Interest or Concern, then were it inconceivable how the upright Lord, for ought I can see can offer a general Pardon to any, which yet really in itself is adstricted to some particular Persons, and not at all to them, or would promise them that by laying hold on such a Pardon, no Ways reaching them they should by virtue thereof be received into Favour: It is for a Man to lay hold on an Act of Grace in which he is no Way comprehended, and to plead confidently from it, tho' he do not know he is therein contained or that doth reach him; what a Chance meddling, conjectural Guess do Men make Faith to be, so as if to believe on Christ were a Lottery, a Haphazard, verily Faith's Prize is more sure than so; the Lord commands us to come with full Assurance and Confidence to the Throne of Grace, and gives good Ground for such a Faith. He offers nothing in which we are not concerned: Shall, and may we not with Confidence receive what is our own: Is such a Law right given us? And shall there be any Ground for Scruple to plead it, and expect a Sentence in our Favours suitable to the Relevancy thereof.

**INFER. VIII.** God is just in condemning Reprobates for their Sin of Unbelief; Had they not sufficient Ground for laying hold on Christ or taking Possession of the promised Inheritance? They have Dispositions and Infirmities,

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ments, And deserve they not to starve that had a Fortune to live on, and would not go to it, and make use of it? O thou Unbeliever think on this, I tell thee this shall cut thy Heart deeper in Hell than all thy Sins besides, when thou shalt be made to know that thou hadst as good a Right and Title to Christ and the Promises and spiritual Privileges, as ever thou hadst to thy Lands Houses or Estate; but thou saw it not, would not see, nor believe it, and therefore stood at Distance therefrom, thou had Meat but would not eat, thou had a Covenant to lay hold on, God had insured himself by the Words of his Mouth to thee, but thou never madest Application to him, would not stress him, thou had a Defence, that if pled would have cleared thee, but thou wouldest not propone it; yea this was sealed to thee by the Sacraments which were as Inseparables to thee, and yet counted yourselves unfit for eternal Life, put it far from thee, still said thou had nothing adoe therewith, and so thy Unbelief is unexcusable.

INFER. IX. Hence see what the Sacraments especially Baptism doth seal; some say it seals the Truth of this conditional Promise, if thou believe thou shalt be saved. Some say it seals the Truth of Grace, and God's Promise to such as have true Grace, and that it seals nothing at most but a conditional Promise to Reprobates, or such as want Grace; And if ye ask why are all baptised then and not the Elect only, they will answer, because they know not who are elected and reprobated: But the Truth is, the Sacrament of Baptism is a Seal of the Covenant of Grace to all who receive it; and as the Lord in the Covenant of Grace promises to save all that believe, to justify them, and by his absolute Promises confers a Right to them to lay hold on; so do the Sacraments which are the Seals of the Covenant, seal the Truth of these conditional Promises, whosoever believe shall be saved: They are a Seal to Believers of their justification, and hence *Abraham* Rom iv. 11. *He received the sign of circumcision, a seal of the righteousness of the*

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*faith, which he had yet being uncircumcised: And finally, Baptism seals this general Right they have in the Privileges of the Covenant conveyed to them by the Promises.*

## CHAP. V.

*Of the Fourth Ground of Faith, viz. CHRIST'S Death for us. 2 Cor. v. 20, 21. Now then we are Ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's Stead, be ye reconciled to God: For he hath made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him. Rom. viii. 32,——34. He that spared not his own Son, but delivered him up for us all, How shall he not with him also freely give us all Things?—— Who is he that condemneth? It is Christ that died.*

**N**O Subject so much deserves our Thoughts and Hearts as Christ who is the most profitable Theme we can be taken up with; *John xvii. 3. His Life eternal to know him; the Happiness of Angels and Spirits of Just Men made perfect doth ly in a gazing on, studying off and wondering at him uninterruptedly to all Eternity:*



Eternity : But under no Consideration is Christ so lovely so attractive as in his Death, when *I am lifted up then I will draw all men after me*, John xiii. 32, 33. there is no Sight of greater Advantage, and therefore did Paul profess to know nothing but Christ and him crucified, 1 Cor. ii. 2. and when the Spirit of Grace shall be poured forth abundantly, it shall make Folk look to him whom they have pierced with their Iniquities and Sins, Zech. xii. 10. There may we see and read the great Love of God to woful fallen Man, in sending his only begotten Son, not to condemn the World, but to give Life to the World, and that thro' his Death : In the Death of Christ may we clearly see the great and infinite Evil of Sin in its most dreadful Effects ; the throwing down headlong Angels and Men into a bottomless Gulph of Sin and Misery was not so dreadful an Effect of Sin's Evil, as to take away the Life of the Eternal Son of God : This is it which should make us fear and stand at the greatest Distance with Sin, and never admit of a Reconciliation therewith ; Oh it crucified the Lord of Glory. Here may we find likewise a Treasure of Consolation a strong Tower whereinto in all our Distresses and Assaults we may flee and be safe : Christ lifted up is that blessed brazen Serpent to which all Sin bitten, tormented, wounded Sinners are to look up, and be healed, the City of Refuge whereinto guilty we, are to flee with all our Might from the Avenger : The Mountain from which our Help cometh, the Bosom of Consolation wherein the wearied Sinner doth sweetly ease himself, The great Law Defence of the pannel'd Sinner for Life, whereby he overthrows the Indictment of the Law, The first, strongest and most lasting Foundation of our Faith, the Root and Fountain of all Good and Salvation, *Isa. liii. 5. John. i. 29. Tit. ii. 14. Heb. ix. 12, 13, 14. and x. 14.* Grace and Glory, the Channel thro' which Good will towards Man and Peace on Earth doth flow.

Having formerly shewed that all within the visible Church have a Right unto the Promises of Salvation, they claim to, and receive them, and the Nature of the

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Right, and that there can be no Right to these Promises but thro' Jesus Christ his Blood and Sufferings, who hath purchased all for us we stand in need off; It will not therefore be unreasonable to speak of Christ's Death as it may be a Ground of Faith, for if our Right to the Promises be a Ground of Faith, much more will the Death of Christ (*in whom all the Promises are Yea and Amen*) be a Ground and Foundation to us. In order to this therefore, I shall (1.) Premise some Things which are to be necessarily supposed. (2.) Prove it and make it out. (3.) Improve the Point practically. (4.) Answer some Objections, and in answering, subjoin an Appendix concerning the Objective Extent of Christ's Death.

## S E C T. I.

*Some preliminary Suppositions and Considerations premised.*

**SUPPOSITION I.** Remission of Sins, Life, Grace, and Salvation are holden out and offered really, and particularly to every one in the visible Church to be received by them by Faith, whither they be Elect or Reprobates, *Prov. i. 21, 22. Isa. xlv. 22. Matth. xvi. 16.* for we see these Promises held out indefinitely, *Rev. xxii. 17. Whosoever will, let him come and take the water of life freely. Harken ye scorners, Prov. ii. 20.* and therefore cannot this Offer be restricted at all, and hence *many are called, but few are chosen, Matth. xxii. 14.*

**SUPPOSIT. II.** All the Mercies of the new Covenant are holden forth absolutely, and to be received freely by all who hear them; the glad Tidings of the Gospel depend not on any Conditions at all, its true in regard of the Efficacy they depend on some Means to be used by us, but as they are Grounds of Faith, they are and must be before Faith, and so cannot be grounded on Faith as on any Condition. The Ministry of Reconciliation *2 Cor. v. 21.* is absolutely holden forth; the new Covenant made with the House of *Israel* is an absolute Covenant, *Jer. xxxi. 31.* Remission of Sins is absolutely  
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declared and offered thro' Christ by Faith, *Acts* xiii. 38. The Promise which conveyed the Inheritance and which Abraham believed and by which he was justified was an absolute Promise, *Gal.* iii. 14.

SUPPOSIT. III. The Promises as they are absolutely promised and holden out, so originally are they given to Christ immediately, and not to Men, but in and thro' Christ to Believers: That look as the first Covenant was made with Adam immediately, and in, by, and thro' him with his Seed and Posterity whom he did represent, so the second Covenant was made with Christ immediately (of whom the first Adam was a Figure) and thro' him mediately with us, the Lord did first transact with Christ; all the Promises were first given Christ, as they are *all Yea and Amen in him*, 2 Cor. i. 20. Eph. i. 3. Gal. iii. 16. He received Gifts to give unto the Rebellious; Christ is that blessed Channel thro' which all Good is conveyed unto us; the Field in whom all Treasures of Grace are hid; Christ is our general Receiver, thro' him are Promises holden out, to him were they first made, and thro' him therefore must they be received.

SUPPOSIT. IV. The Privileges of the new Covenant were not given to Christ nakedly considered, but unto him as suffering, or that was to suffer; hence he is the Lamb of God slain from the Beginning of the World; Remission of Sins, Justification, Reconciliation, Sanctification, and Glory, and which are holden forth in the Gospel, as they are no otherwise existant, but thro' the Death of Christ, *Heb.* ix. 22. *Without shedding of blood there is no remission of sins*; *Isa.* liii. 5. *They which are called receive indeed the inheritance, but it is thro' means of death*, *Heb.* ix. 15. John i. 9. The Blood of Christ is that blessed Key which opens all the Treasures of divine Grace to Sinners which Sin and the Law had locked on us, and hath given us Access to them, and here as Favour is only by the Blood of Christ and his Death, so are all these Things holden out to us no other

also by the Lord then thro' Christ's Blood, and no other-  
wise, received by us then by Christ's Death. *Rom. iii. 29.*  
*Whom God hath set forth as a propitiation thro' Faith in his*  
*Blood:* Hence when Christ draweth all Men, it is as he  
is lifted up: Salvation is not conceivable but thus, *what*  
*God hath so joined together let none put asunder.* The un-  
converted Jew when they shall look for Salvation, it  
shall be to Christ whom they have crucified: Christ as  
crucified is generally acknowledged to be the Object of  
Faith: The Guilt of Sin crying for Satisfaction to divine  
Justice thro' the Law which is the Strength of Sin, like  
a great Stone was lying at the Mouths of the Wells of  
Grace and Life, which therefore believed to be rolled a-  
way by the Merits of Christ ere we could have Access to  
draw and drink of these Wells of Salvation.

**SUM OF IT.** V. The Blood of Jesus Christ thro' whom  
Remission of Sins is preached, cannot otherwise take a-  
way the Sins of the poor Sinner, then as it is shed for  
him particularly, and hence the Gospel must hold out  
this Blood, when it deals with Sinners for Reconciliation  
particularly, and Faith must receive not only Salvation,  
but Salvation thro' Christ's Blood, and not only thro' his  
Blood shed in general, but thro' his Blood shed for them:  
For the End of the Gospel being to justify and save a  
Sinner, which is the End of Faith likewise, and every  
particular Law wounded Sinner seeking by the Gospel  
not a Salvation on Justification in general; but his own  
Salvation, *What shall I do that I may be saved;* and  
there being no other Mean of taking away of Sin and pro-  
curing of Salvation but the Blood of Christ, the propiti-  
atory Sacrifice of him who offered himself to God thro'  
the eternal Spirit; which Sacrifice cannot be conceived  
to be sufficient or relevant in Law to take away the Sins  
of any, except it be offered up for them: Hence the  
Faith can lay hold on Christ's Blood for this End, viz.  
to be justified and saved thereby, the Sinner must of Ne-  
cessity see this Sacrifice offered up for him particularly,  
and close with Salvation thro' Christ's Blood shed for him;  
for whatever it be that we cannot conceive ourselves to  
be



be interested in, that we cannot apprehend for our Benefit; if ye look to Faith as it is a Pleading for Exemption from the Sentence of the Law, ye shall find this clearly and evidently; certainly it will be granted that Faith propones such a Defence as in Law is relevant to take away the Indictment drawn up against the poor Sinner arraigned at the Tribunal of God, for great and innumerable Breaches of a most holy and righteous Law cursing all the Contraveeners with the Sentence of Death temporal and eternal. The Rigidity and Injustice of the Law cannot be pretended as a Ground to evade the Stroke of this dreadful Sentence; for the Law is holy, just and pure, nor can Guilt be denied; for a thousand Testimonies will make it evident: To propone all our Sufferings, Pennances, Righteousness, as Satisfaction to the Law will not do; for these will naturally all of them be contemned; ye must offer something of infinite Value, for Satisfaction of the Violation and Breach of the Law of an infinite God, else ye can say nothing; the Blood of Christ it's true taketh away all Sin, but unless ye say, this Blood was shed for me, ye say nothing; for what tho' ye should when thus arraigned, say, I crave that Law pass not against me, in regard there is a general Pardon, whereby some are pardoned, the King's Majesty may pardon, and he hath a gracious Nature, and he hath pardoned Thousands, and I possibly may be contained in this Act of Grace, but whether I be or not I plead it, and that thereupon I may be absolved: I say this would not be a relevant Defence to you in Law, and ye behoved ere ye could expect a Sentence of Absolution in your Favours, not only tell of fair Generals, but you behoved to propone particularly this Exception. Here is an Act of Grace, here is Satisfaction to the Law for all I am charged with, here Christ is dead, here a Price, and a Price laid down for me, holden out to me, now pleaded by me: Therefore I crave that seeing Justice hath seized on him, I may be suffered to pass free; now ye say what in Law is relevant, *John xviii. 8.* as himself said, *If ye seek me, let these go free:* It's Christ's Blood then as shed for thee

particularly that can be pleaded for absolving of thee particularly, and as shed for thee that can justify: For as without Blood there is no Remission of Sins, so can there be no Remission of my or thy Sins without Blood shed for me or thee. Hence *Paul, Gal. ii. 20.* sounds his Faith on a Saviour that loved him and gave himself for him. *Rom. iv. 25.* We believe on Jesus who was delivered for our Sins, and rose again for our Justification.

**SUPPOSIT. VI.** Jesus Christ held forth as crucified for the Sinner particularly, to whom Salvation is offered thro' him, as it is the formal Ground of his Faith, so is it a Ground of Certainty to him that is sufficient to answer all his Objections and take away all his Fears, and warrands the poor Sinner to come confidently to a Throne of Grace, *Heb. x. 21, 22.* Or thus, the Grounds of Faith in the Gospel holden out to be believed upon, do not only minister Ground of Hope, but afford Ground and Warrant of strong Consolation, Confidence and full Assurance; I know a naked Sufficiency in Christ to save Sinners, and the Exclusion of none from the Merits of Christ's Death, is Ground enough to make the Reprobates inexcusable who would not come to Christ but loved Darkness rather than Light, and Ground of bottoming a weak, infirm, doubting Faith, mixed with many Fears, so as to cast a Man on Christ venturing on him with this: *If I perish, I perish*, as the Lepers did, *2 Kings vii. 4.* which weak Faith I grant is truly justifying: Yet without founding your Faith on Christ's Sufferings for you, you could not have sufficient Warrant to build that Faith, and warrant that Confidence, the Lord not only warrants, but commands us to have, as hath been shewn, and God willing shall be yet made further appear; and let us say what we will, proportionally to our Belief of Christ's dying for us, proportionally will our Belief of Salvation be; he that cometh to Christ with this, I know not but Christ hath died for me; his Faith of Salvation will be much of the same Kind; and he who hopes, or saith, It may be I shall be saved, saith in that same, It may be Christ died for me; and he who

confidently believes on Christ for Salvation, doth with the same Measure of Faith believe Christ died for him; for Christ's dying for us is the Object of Faith, *Rom. viii. 34.* hence saith the Apostle, *since Christ died for us, who shall condemn?* And all other Grounds of Faith without this, for ought I see, yield not that Certainty of Faith, that the Gospel would seem to warrant, as shall be afterwards shewn.

**SUPPOSIT. VII.** The Gospel declaration is the Ground of the Gospel-offer, or thus, that the Obligation upon all to whom the Sound of the Gospel cometh, to believe on the Name of Christ doth not solely or mostly flow from the Sovereignty of God, but is founded on the Gospel-declaration of Christ to be made Sin for us; This is the immediate Foundation of our Faith; nor can any Offer be made to a lost Sinner, but of that which the Gospel declares unto them: For it is not the Offer, Act of Command, or Invitation with which the Sinner ultimately and formally doth close in believing; but this Invitation, Command or Offer warrands me to believe, and makes it my Duty to believe what the Gospel declares, and this Declaration is the proper formal Object of my Belief: Wherefore I judge it unwarrantable what some great and godly Divines affirm: That the only Reason why any in the visible Church are bound to believe, especially Reprobates, is the Will of God, and that this Command or signified Will of his good Pleasure is the formal Ground, and only Warrant of Faith; for tho' it be true that by the Command of God, we are warranded and encouraged, yet is this Command rational and founded on some other Thing, *2 Cor. v. 21.* There expressly ye see the Ground upon which Believing is founded, he requests them to be reconciled, and that must be by accepting of Christ by Faith; Doth the Apostle give no other Reason but because this is the Will of God? No, but he founds it on this, he hath made him Sin for us. So *1 John v. 11.* when John exhorts them he writes unto, to the Duty of Believing, he gives some Gospel-declaration to bottom their Faith upon; What is that? *He hath*

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given us eternal life in his Son. So 1 Tim. 1. 15. our Acceptation of Christ is founded on this, Christ came to save Sinners; ye will say, by laying hold on Christ crucified he becomes yours and ye have Interest in his Blood.

ANSW. My laying hold on a crucified Saviour doth not make him crucified for me; If therefore Christ died not for me, my laying hold of him cannot make me to have Interest in his Death, and consequently can never give me Salvation thro' his Blood; for Faith doth not alter the Object, it remaineth the same whether believed or not believed.

## S E C T. II.

*Reasons holding out that Christ's dying for us, is the formal Ground of and surest Stay of our Faith.*

**F**ROM the former Suppositions, I think it clearly follows, that Christ's dying for us, is the Ground and formal Reason upon which our Faith is founded: Only ere I proceed to the Confirmation of this Truth, I would have it adverted, that I speak not now of dogmatical Faith, but of justifying Faith; and I affirm that, that Faith which justifies us hath Christ's Satisfaction to divine Justice as the formal Reason and Foundation thereof. (2.) That I exclude not altogether from a true justifying Faith other Grounds, such as Christ's Sufficiency, Good-will, and Offer of the Gospel. (3.) That therefore I mean, that the Death of Christ for us is the surest Ground of that Confidence and full Assurance we are allowed and commanded to have. (4.) That when I say our Faith must be founded on Christ's Death, I do not mean, as if all that did believe did expressly, clearly and certainly believe Christ died for them, it is enough, they do it implicitly, and in *actu ex excito* as it were, tho' not in *actu signato*, and as I said proportionally and suitably to our Belief of our Interest in Christ's Death will our Expectations of Salvation be by him. I come to the Reasons.

REASON I. From the express Testimonies of Scripture.



ture. *Paul* exhorts all his Hearers in the Ministry of Reconciliation, to be reconciled, but what Ground gives he, because faith he, *Christ was made Sin for us*, 2 Cor. v. 21. so that the Command of Believing is founded upon Christ's being made Sin for us. This was the Bottom he gave to their Faith to stand upon. So *Rom. viii. 32.* when he in the Name of Believers draws this Conclusion by Faith that they should not be condemned, but that God would give them all Things, On what doth he build his Faith and Confidence? Verily on this, *God hath given his Son to die for us, and will he not with him give us all Things?* So *Heb. x. 19, 20, 21, 22.* Let us draw near in the full Assurance of Faith. But whereon is this Assurance of Faith built? Verily on the Blood of Christ by which we have Boldness to enter into the Holiest of Holies. He was in the Beginning of that Chapter and in the preceeding Chapter speaking of the Office of Christ's Priesthood which he executed in offering up himself thro' the eternal Spirit a Sacrifice unto God, and seeing it is so, that therefore we may draw near with a full Assurance of Faith. So *Gal. ii. 20.* *Paul's* Faith was founded on Jesus Christ who loved him and gave himself for him.

REASON II. Because Remission of Sins, Grace and Salvation, are no otherwise to be had or expected then thro' the Death of Christ: I deny not but if the Lord had pleased, he might have pardoned Sin and given Salvation without appointing of his well-beloved Son to die; but having determined to satisfy Justice, and Man having transgressed his Law, there is now no Salvation but thro' the Death of Christ, *Heb. ix. 22.* This is the new and living Way unto the Holiest of Holies. It necessarily therefore follows, that Faith in looking for Salvation, and being conform to its Object, must therefore look for Salvation thro' Christ's Blood, and seeing it looks for its own Souls Salvation, and that Salvation is not to be expected, unless Christ had died for that Soul, hence the Believer in Christ for his own Salvation or that he may be saved must necessarily believe that Christ died

died for him either implicitly or explicitly, for if Salvation be impossible without Christ's Death, and that these two are inseparably knit, we cannot eye the one without the other.

**REASON III.** Because of the Sufficiency of Christ's Merits and Death to save Sinners, certainly it is acknowledged by all, that there is a sufficient Ground for our Faith to bottom upon, but if the Death of Christ as for us, were not holden forth as the Ground of our Faith, I could not see how we have a sufficient Ground of Faith; for there is nothing we can propound as relevant and sufficient to acquit us before the Tribunal of God from the Charge of the Law, but the Satisfaction made by Christ, and Christ's Satisfaction however it have a naked Sufficiency, yet hath it not a formal, legal, ordinate Sufficiency to answer what the Law requires to save any but such as in its Appointment and End it is destinated for: For as none can be saved by Christ's Blood, but such as have Interest in it, even as the most ample Pardon can yet never reach, or be relevant to save any Malefactors but such as are therein contained and mentioned: His Blood therefore is not legally and ordinately sufficient to save such as it is not shed for, hence cannot save Devils, because it cannot answer the Law for them.

**REASON IV.** Because that must be a Ground of Faith to look for Salvation, which Faith only can plead upon for Salvation and Justification: But when the Soul is arraigned before God's Tribunal for Violation of the holy Law of God; the only Thing it can plead is Christ hath died, and died for it, for no other Defence can in Law infer the Sentence of Justification which the Sinner is seeking; for to say, I crave to be justified and pardoned because Christ hath died, is not sufficient, is not relevant; but it will sustain, if ye say, Christ hath satisfied for my Sins, and therefore craves to be absolved. Therefore it undeniably follows that Christ's Death must be the true Ground of justifying Faith on which it rests and with which it closes for Salvation.

**REASON V.** Because the Gospel offers Salvation no  
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other Way, then thro' the Blood of Christ: as he is lifted up, that he draws all Men *John iii. 14, 15*: As Moses lifted up the serpent in the wilderness: Even so must the Son of Man be lifted up: That whosoever believeth on him, should not perish. Look therefore as when the brazen Serpent was holden out to the stung Israelites who were invited and commanded to look unto it, that so they might be healed, it was lifted up on a Pole, so when Jesus Christ is holden forth to be believed on for Salvation, Sinners desired to believe on him, we must necessarily suppose, that he is holden forth as lifted up, as he whom we have crucified. *John xii. 32, 33*. Now if Christ Jesus as crucified be holden forth to Sinners in the Gospel Offer, then Faith which runs parallel with, and answers the Call of the Gospel, must close with Christ as crucified; and Christ's Satisfaction being the Ground of the Gospel Offer, hence Faith on Christ closing with the Offer must be founded on Christ's Satisfaction.

REASON VI. Because all other Grounds of Faith without Christ's Satisfaction, however sufficient to ground a weak Faith, yet not sufficient to ground that Faith of Assurance which the Gospel both allows and commands, whether it be the Good will of Christ, his Sufficiency, or conditional Promise of Salvation in case we believe, or finally the Command to believe. None can settle fully the Conscience of a distressed Sinner; but this, It is Christ that died for my Sins and rose again for my Justification, as I have already proven: For this Effect see Chap. Ivi. Sect. iiii. Rea. x. It is thus the Gospel Title is sufficient, but then I affirm that as this Gospel universal Title is purchased by Christ's Blood, so without Christ's Satisfaction, it could not be procured, and possibly in my Appendix of the Extent of Christ's Death I may come over this more distinctly.

REASON V. Because the Gospel offer salvation on

SECT. I.

## S E C T. III.

## Some practical Improvement of Christ's Death as the Ground of Faith.

**USE I.** Is it so that Christ's Death for us, is the most solid and firm Ground of our Faith? It follows undeniably that every one who is truly and really called to believe on Jesus Christ crucified is truly redeemed by Christ: For how can Salvation be offered, or how can any upon the Death of Christ found their Faith for Salvation, unless they some Way believe that Christ died for them? And if Christ's dying for them be the formal Object of their Faith; then it must be a Truth first in itself that Christ died for all such as are called to believe in his Death for Salvation: For how is it possible to conceive that we have any Confidence from that in which we have no Ground to judge ourselves interested and concerned: This Consequence is granted by not a few of those Orthodox Divines, who denying the Extent of Christ's Death, and restricting it to the Elect only, do yet maintain, that all who are called to believe are indeed redeemed by Christ, and consequently expressly affirm, that Vocation, and Redemption, and Election, and Justification are of equal Extent, and that therefore no Reprobate is called to believe, however the Sound of the Gospel in respect of the Elects being scattered among them reaches their Ears externally, and therefore that all who are indeed called to believe Christ hath died for them, and they thus called are bound and may believe this which what Truth is in it we shall afterwards see. Others likewise denying the universal Extent of Christ's Death, and granting thro' Conviction of Truth, the Universality of God's Call, are so far convinced, at least shaken and pulled with the Validity of this Consequence, that plainly they profess it a Mystery themselves were never able to unriddle, how Reprobates could be obliged to believe on a Redeemer that never shed his Blood for them, and some-



Sometimes they say, that only the wearied and heavy loaden are bound to believe, but both grant that all called to believe are warranted to believe that Christ died for them.

USE II. Hence see the wonderful Love and Goodness of God to poor Sinners, and be exceeding thankful for it, that hath so abundantly provided for your Consolation, that he hath allowed such a strong Foundation for our Faith; Confidence, and Comfort, as the Death of Christ sufficient to answer all the Objections of Sin, Satan and Sense, and to raise the Soul above all its Fears and Sorrows; Oh! bless him, wonder at him for this, and love him that hath given you such a Nail, 1 Pet. ii. 5, 6. *Isa. xxviii. 16. Behold, I lay in Zion for a Foundation, a precious Corner-stone, and tried and a sure Foundation, he who believeth on him shall not be ashamed.*

USE III. If the Lord allow us this Foundation for our Faith; it affords abundant Consolations to all distressed Sinners, who are arrayed before God's Tribunal for sinning against him, and breaking of his righteous Law; Having nothing to say for themselves do trembling expect a fearful tho' just Sentence to be execute speedily against them; Oh lift up your Heads for Joy, here is a Defence allowed thee to propone, that will cast all the Indictment that is against thee, when all other Exceptions will be casten! Christ hath died for thy Sins, satisfied divine Justice and the Law, and therefore ye have Reason to plead to be let free as Christ himself protested, *John xviii. 8.* As the destroying Angel that passed thro' the Land of *Egypt* and killed all their First-born there, yet could not destroy any whose Door-threshold was sprinkled with the Blood of the paschal Lamb; so such as plead this Defence, and for whom Christ died, and applied his Blood to their Souls, Justice cannot reach: This is the Mercy-seat where an offended just God speaketh yet graciously to poor Sinners, here is a Price and a Price in thy Hands with which thou mayest buy all Wisdom, whatever thou standest in need of.

USE IV. Oh! Receive not this Grace in vain, ye that have

ave a Promise beware of Unbelief, and spill not this precious Potion that only can cure thee, of all thy desperate Maladies, else it shall be more tolerable for Sodom and Gomorrah then for thee. The Death of Christ, nor the Offer thereof in the Gospel, nor all the Seals thereof in the Sacraments, will not be of any Avail unto thee, unless thou receive and apply it, and make use of it, *Heb. iv. 1.* yea thou shalt be arraigned as guilty of the Blood of the Son of God, if ye slight this Grace of God, and receive it in vain: Come to him therefore and thankfully receive this great Treasure, your own Mercies which ye see are sufficient to bring thee off clear in Law, and will justify thee, and finally possess thee of all that Happiness which Eye hath not seen nor Ear heard. Remember the Lord calls thee to this, refuse not him therefore that speaks from Heaven.

USE V. Of Terror and Dread to all Slighters of this great Salvation either thro' a wilful casting away of the Grace of God, and distrust of God's Grace from Despair, or slighting Contempt of God's Grace, as not finding the Need thereof; whatever it be, remember your Case sad, Wo, wo to thee beyond these who never heard of the Gospel, yea beyond Devils who never trampled nor slighted the Blood of Christ because never shed for them, never offered to them. If thou die a Slighter of this Blood nothing else will do thy Turn, thy Privileges, Profession, Duties, nor the Calls which thou hast had will not keep thee from the Shock of Justice, yea the Blood of Christ will not save thee unless thou flee to it, and have thy Conscience therewith sprinkled; but thrust out thou shalt be, the Curse of the Law shall abide upon thee, and Christ's Curse shall sink thee to the lowest Hell, where to all Eternity this shall bite thee like a Scorpion, to think, Oh I had an Offer of Salvation thro' Christ's Blood, and I would not: Yea all thy other Sins shall not pinch or torment thee so much as this one Sin shall do, *Matth. xi. 21, 22. Heb. ii. 2. x. 28, 29.* thou now thinkest little of this Sin, but it shall speak and cry, as thou shalt be made to hear.

# 1401 CHRIST'S Death for us,

**USE VI.** Hence see how justly and equitably the Lord commands believing and condemns for not believing. How inexcusable are Reprobates; verily if there were no sufficient objective Ground of their Faith, then something might be said; but now when the Lord hath allowed you such a strong Ground to plead from, and ye will not, Deserve ye not a severe Sentence, and whom have ye to blame but yourselves? Have ye such a City of Refuge to fly unto, where ye may be safe and will not stir out of the Place? Is your Guilt and Folly excusable? Do ye not deservedly fall by the Hands of the Avenger of Blood? And who will pity you when ye starve for gold and will not come near to the warm Fire, nor put on your Gloaths?

**USE VII.** If Christ's Death be a Ground; yea and the strongest Ground of our Faith, we hence see, the Error and great Sin of those who alas do this Day but too commonly affirm that Christ's dying for our Sins is no Ground of our Faith or Consolation; nor that we are to take any Comfort from it till we believe, and till we find the Fruits of a lively Faith; but if we are to be reconciled because Christ is made Sin for us, then I doubt not of the Truth of this! Then is it not true that Christ's Death is not a Ground of Believing? I grant the Command of God as it is the only moral Ground warranting and instituting Believing a Duty, and Unbelief sinful, so as the Command includes the Grounds upon which it is founded and its own Object, in which Respect it comprehends the Death of Christ on which we are commanded to rely. This Command, I say, I grant is the only Ground of Faith as Mr. *Durham* saith: But if their Meaning be, that our Faith is bottomed only on the mere Will of God, and not upon any other rational Evidence, then I confess I cannot assent to them it being so expressly contrary to the Scripture; little do these Men think that they herein wrong and straiten the rich and glorious Grace of Christ, and as much as in them lies make it of no Effect; little think they what unspeakable stumbling Blocks have they hereby laid before the weak that cannot keep their Way,

and what Ground they have given to the Enemies of the Grace of God to be more hardened in their Way, and to open their Mouth against Heaven more widely, fighting against the Gospel, while these seeming to be with us do secretly furnish our Enemies with Weapons and Authority with which they mortally wound the Truths of God.

Uss VIII. Hence we see why so little Effects of the Grace of Christ among these who profess to be under Grace this Day: why so little Sanctification, Light, Strength, especially Consolation, and such abounding of the Power of Corruption and Darknes, as if the Grace of God had never been revealed, or if revealed, that the Lord had sealed it again to us, and opened the bottomless Pit upon us, whence is this I say: Verily this Fountain opened to the House of *David*: once fully opened, is now I know not by what Means shut in a strange Manner, the Grace of Christ is straitned, Mens chief Support is taken from them, while Access to the Blood of Christ is so inhibited and clogged, and is now esteemed no more a Ground of Faith then the eternal Election of God is: and hence what Wonder if little comfortable walking: It hath been observable, that in modern Times, there was never greater Profession of Religion, and never more Strictness, and yet never less Assurance of Salvation: But our Increase in Knowledge and serious Diligence, did as it were bring alongst with Increase of our Fears and Doubts, anent our eternal Condition, insomuch that the greatest and most eminent Christians have been kept in such Bondage that they have judged it Presumption to call the Lord their Father any Time, and walked all their Days in Fears and Doubts, never almost ordinarily winning to any settling Mind; whereas in Times of less Knowledge and Profession, and in Places where such a Noise was not made, there was more Heart settling, and Folk lived more comfortably, and lived in greater Peace. What may the Reason of this be, think ye; Oh after much searching this Matter, I am afraid much of it lies here, that

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Folk have fallen secretly yet really from Grace, that the Gospel is in some Measure obscured, that these Fountains are become muddy and a little defiled with some unwarantable Mixtures, they are kept from their chief Strength, their strong Door, while such Guards are set in the Way, suffering none to come there till they know who they are. In plain Terms, the Death of Christ and his Satisfaction to divine Justice, is that Defence which God allows every humbled Law-broken Sinner to hold on and propone the very Bottom and Foundation of our Faith, the Corner-stone of this Building yielding a certain settling unto the Conscience because it answers the Law fully, and gives such Security and Safety from Justice, that it cannot reach us. Not so, cry some, the Death of Christ as for us is not the Ground of Believing; we have nothing adoe with Christ's Death if we believe, only we know not but Christ hath died for us, and his Death is sufficient, and therefore tho' we know not we are contained in the Act of Grace, yet let us venture and hope the best, and cast ourselves with this, If we perish, we perish, and thus instead of coming confidently to the Throne of Grace, they come rather trembling and doubting what shall come of them. Hence the Death of Christ being indeed the strongest Foundation of our Peace, and no Interest in this granted, is allowed till we know by the Evidence of Sanctification that we have closed with Christ, and that Christ hath died for us, and these Fruits of Holiness being oftentimes thro' a weak Faith but small and very undiscernible, disputed much against by Satan, and jumbled by the counterfeiting of Hypocrisy, and so not appearing. Hence our Interest in Christ's Sufferings is by obscure and buried, hence our Faith bottomed upon this, must likewise be weak, and be weak, and not having our Conscience sprinkled with this Blood, can never be secure from the Fears of the destroying Angel; whereas were poor Sinners at first warranted to meddle with Christ's Death and desired to be reconciled, and that upon this Ground, because of Christ's being made Sin for them, and holding

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forth as a Propitiation to them, and made of God Wisdom, Righteousness, &c. for us, and therefore competent to them to propose this Defence against whatever could be said against them (all being answered fully in this, and satisfyingly to the Conscience) were this I say, then allowed, then should all as of old say, He that hath given me his Son, shall he not give all Things? *Who is it that shall lay any Thing to our Charge or Condemnation? It is Christ that died.* Shall not the Blood of Christ cleanse our Consciences from dead Works, here sit on this Rock, stand out against all raging Waves of Temptation, and bid Defiance to all the Powers of Hell, and answer every Thing laid to its Charge, having this Price, buy whatever we stand in need of.

**S E C T. IV.**

*Objections answered.*

**O B J E C T. I.** There are other sufficient Grounds of Believing laid down in the Gospel, and daily preacht, such as Christ's Good-will, his gracious Nature, his Invitations, Call and Command, his Offer in general, *Whosoever will, let him take of the Water of Life freely*; his Promise that whosoever cometh to him he will in no wise cast out, but give Life unto, and his daily Practice in sending none away with a sad Heart that ever made Addresses to him; therefore this of the Death of Christ is not the main and only Ground, yea needless seeing there are other sufficient uncontroverted Grounds besides this. **I A N S W.** That indeed I confess that Christ's Sufficiency, Good-will, Command, Offer and Promise abstracting from any express Interest in Christ's Death, are indeed sufficient to make the Soul to hope, and keep from Despair, and may bottom a true saving tho' weak Faith, and sufficient to make all such as love not the Lord Jesus nor Salvation by him, inexcusable, because they will not so much as venture on the Lord Jesus, which also the Attributes of God revealed to Man by Nature are sufficient to do without any Gospel-revelation:

lation: For Adam after the Fall before the Gospel was revealed, was yet bound to trust in God as sufficient and sufficient to save him; yet notwithstanding are not all these Grounds sufficient to warrant and bottom that Faith of Assurance all are allowed to have; except in so far as they include the Death of Christ. I say, in so far as these Grounds of Faith include and comprehend the Death of Christ. For if you look on Christ's Sufficiency, his Command to believe, because Christ is made Sin for us, his Promise to save us thro' Christ's Merits, then I grant these Grounds are sufficient to bottom the strongest Faith: But if ye separate them from Christ's Death for us, then are they to us no Grounds of Confidence and Assurance, nor cannot secure our Souls from the Fears and Accusations of the Law and Justice; the Insufficiency of each of which in Order to this End I have already shewn.

OBJECT. II. Many believe and have strong Assurance who believe not Christ died for all, or whose Assurance hath not been built on the Belief of Christ's dying for them, yet that wholly did cast themselves on Christ sufficient to save them, on God's Call, and did not know whether Christ died for them or not, therefore this seems not to be the only or necessary Ground of Faith.

I A N S W. I say nothing now of the Extent of Christ's Death, I only say, that such as are called to believe on Christ for Salvation, are to build their Faith and Confidence on Christ's Death, and to look for it only for his Merits. I deny not but many who at first do not explicitly and clearly believe Christ died for them, or who at first do not explicitly and clearly bottom their Faith on a crucified Saviour for them, tho' of Necessity they do it materially and implicitly, for it's thro' Faith in his Blood they are justified, and no Remission of Sins or Salvation is attainable but thro' his Blood, thro' which only it is offered: I say I deny not but many such may attain to an Assurance of their Salvation, who at first only did cast themselves on a venture on Christ sufficient and able to save to the uttermost all that come to him, but have in the Lump swallowed down this with it that Christ hath died for them

them : But then I say these three or four Things : (1.) That however they ground not their Faith explicitly on Christ's Death for them, yet they do it implicitly, they swallow it down in the Lump. (2.) As their Faith of Christ's dying for them is, so will their Faith in Christ for Salvation be ; if they be uncertain of Christ's dying for them, they cannot but be uncertain of their own Salvation ; if confusedly and in the Lump they believe Christ's Death for them, confused and uncertain will their Faith of Salvation be ; if they do not at all believe Christ died for them, then can they have no true justifying Faith at all. (3.) That the Assurance of such who do not expressly believe Christ died for them, is not an Assurance of Faith but of Sense ; as, (1.) It may proceed from their Sanctification and Fruits of Faith discovered to them ; for I deny not but believing on a Saviour sufficient to save, tho' I cannot expressly say he hath died for me is a sufficient Ground to bottom a Faith which will really save, and purify the Heart, and the Light of the Spirit which discovereth to us the Things freely given us of God, may so shine on our Graces as we may evidently perceive them, and from them gather an Assurance of Salvation, which is the Assurance of Sense not of Faith, they are indeed I confess then comforted from the Sense of Christ's dying for them, but it's because by the Grace of God which they perceive in themselves, they know they are both elected and redeemed ; and which Consolation when a Cloud comes is blown up or bemisted and obscure till the Gales of the Spirit disperse these Clouds or clear up Matters ; or (2.) This Assurance may proceed from extraordinary Manifestations accompanying weak Believing, because while they are endeavouring to believe, their Sense is so indulged that Christ is as it were transfigured before them, and have seen with Faith, a real Glory, Beauty and Excellency, and thro' the Power of the divine Manifestations are made to choose, love and trust in him and with one Breath to conclude of the Lord's Love to them, which if otherwise, they think the Lord would never discover himself in such a glorious Manner



to them, *Judg. xiii. 23.* they see such a Loveliness, Mercy and Tenderness in Christ as loving him above all, they cannot entertain a hard Thought of him towards themselves, *1 Cor. xiii. 7.* We are not now speaking of the Grounds of the Assurance of Sense or Knowledge, but of the Assurance of Faith.

**OBJECT III.** But there being no certain Connexion betwixt Christ's Death and Salvation, so as all for whom Christ died should be saved; How can the Death of Christ be a Ground for this Assurance of their Salvation, seeing Christ may die for a Man, and yet that Man never be saved? What is this more comfortable then the other? Yea the Man is rendred more uncertain. **ANSW.** Tho' such as are called to believe for the Remission of their Sins shall not be pardoned unless they believe; yet doth it not follow that Christ's Death cannot yield a certain Ground for Faith to bottom its Belief of eternal Salvation; for tho' there be not a physical Connexion without Faith, betwixt Christ's Death and Salvation, yet is there a legal Connexion which is sufficient, for Faith the very Condition of Salvation to rest upon, for Life and Happiness with great Confidence; and however without Faith, there be no infallible Connexion betwixt Christ's Death and Salvation, save what's legal; yet is there a Connexion betwixt Christ's Death believed on, and Salvation: Hence the Death of Christ being a Ground in Law to plead Salvation upon, or to believe on, and Faith being the very Condition of Salvation, the Promise of Salvation, which before was conditional, closed with by Faith, or as Faith the Condition looks to it is absolute; and I must needs say, I have wondered much, how both learned and sober Men should lay such Stress upon, and make such Noise about that wherein (such is my Weakness) I could never see the least rational Ground, *viz.* that because all that were redeemed are not saved; that therefore the Death of Christ or his Satisfaction to divine Justice cannot be a more solid Ground to Faith to rest on, then if there were no such Satisfaction for them at all, or known to be for them, then which I think no-  
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thing more unreasonable, as tho' the setting Meat before a poor hungry Man to eat, ready to starve for Want of Food were no Matter of Encouragement to him; because tho' he have Meat, yet shall he die for Hunger, if he eat not thereof; or, as if the Discharge of a Sum, for which a Man is called in Question before a Court, were no Ground of Joy, or of expecting an Absolvitur from a righteous Judge, because that if he propone not his Discharge and produce it, the Law will go against him; or, as if to a Malefactor ready to be executed, a purchased Pardon from the Prince holden out to him were no Privilege nor Ground of Joy and of quieting his Mind, because he shall be hanged if he accept not, but reject the Pardon: Even so, tho' if we do not believe on Christ crucified for our Sins, his Blood and Satisfaction shall never save us: Yet is the Satisfaction of Christ for our Sins a sure Ground to Faith to expect Remission of Sins, a sufficient Plea of Law to plead from, a Matter of great Joy; and ye who tell that my Creditor hath pardoned many, and is able to discharge me, gives me not by the half so sure a Ground in Law to plead from, as he who tells me that my Creditor hath discharged me particularly, and stops it in my Hand, assuring me that upon Production of this Discharge in Judgment, I shall be absolved from all Pursuit against me, even tho' ye tell me likewise that unless I produce my Discharge it shall be of no Avail to me.

OBJECT. IV. But if Christ's Death be a Ground of Faith, then as it is the Duty of all within the visible Church to believe, so likewise must they believe that Christ died for them seeing their Faith is built upon this; or that the Death of Christ for them is the Foundation of their Faith; and if all must believe this, then will it follow undeniably that Christ died for all within the visible Church; seeing Verity is always the Object of formal Faith. For answer, I confess here is a marvellous great Strait to which I find the best godliest and most learned Divines driven, and from which I see not how they extricate themselves: The *Arminian* universal Redemption

is so justly odious to a pious Soul, and a Lover of the Grace of God; and the conditional Redemption a middle Path in which some walk, so unreasonable and little satisfactory, that they which love the Truth stand at a great Distance with any Thing that looks like universal Grace, universal Love and the like, and therefore maintain no universal Redemption at all: The most of whose Arguments against both *Arminians* and *Conditionalists*, I judge unanswerable: Yet I find them so gravelled on the other Hand with some express Testimonies of Scripture, and especially with the Call to Reprobates to believe, which is universal; that as they are put to some bold Glosses upon God's Word to evite it's Strength, so do the most ingenuous and as I think the most conscientious and learned of them profess sincerely, that the Difficulties and Knots arising from the Lord's Call to Reprobates to believe on a crucified Saviour who yet according to them never died for any, but the Elect are so great that they cannot get overcome and loosed, and therefore profess it a Mystery unsearchable: Others it's true, as I truly think, because but superficially acquainted with the Controversy, and never deeply wading therein, seem to make no Difficulty therein at all, and therefore answer roundly according to their several Conceptions, to the Objection, which in the next Section we shall examine and consider.

## S E C T. V.

*Various Conceptions anent the general Call or Offer of the Gospel, and as it relates to Reprobates, proposed and examined.*

**F**irst, Some tell plainly and confidently that the Death of Christ and his Satisfaction is not the Ground of Believing, nor that on which Faith rests, and therefore consequently till we believe we have nothing to do with Christ's Blood; but at first they say the Sufficiency of Christ which with them is his naked Power to save sinners, and the Merit of his Death, and intrinsic

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cal Value thereof, together with Christ's gracious Nature, the Call, Offer and Command of the Gospel, with the Promise of Salvation upon Condition of Believing, are the only and sufficient Grounds of Faith, upon which a Soul may close with Christ, tho' there be nothing revealed to him of either his eternal Election or Redemption, or that Christ died for him. I would say these Things in Answer to what is alledged : (1.) I think it is plain from Scripture, and what hath been formerly said, and by the Concession of godly, learned and reformed Divines, that the Death of Christ is indeed the Foundation of Faith thro' which and for which only eternal Life is believed and laid hold on, and this is so evident that even the Generality who are even against the Extent of Christ's Death do grant it, but say that Reprobates are not called to believe, nor Salvation offered to them thro' Christ's Blood. (2.) The Command of God, his Offer of Salvation freely to Sinners, his Promise of Salvation to Believers, his Sufficiency to save, as connected with, and founded upon Christ's Death, and containing it, may be indeed said to be the only and sufficient Ground of believing; but if ye separate them from the Death of Christ, then I say (3.) However they may ground a weak Faith, such as, It may be the Lord will be gracious, yet are they not sufficient to found that Faith we are both allowed and commanded to have, as I have proven already, and is obvious to any who shall but consider it. (4.) I grant we need not know whether we be elect or not before we believe, because Election is not the objective Foundation of our Faith, or that on which and because of which we expect to be saved : Nor is this shewn forth to us as such, but the Death of Christ for us is the very Foundation of our Faith, and on which our Faith leans while it eyes Salvation, and were Election the Ground of our Faith, having no other Warrant than this to build our Faith upon, I should think it necessary that we should in some Measure believe our eternal Election ere we could close with Christ for Salvation Faith.



2dly, Others suppose, that by placing the Nature and Act of Faith wholly in the Will, which some make an Act of Election of the Will of Jesus Christ as the Mean, Way and Ordinance of Life; others an Act of Love as it is an Act of Election of Christ as the chief Good, and so respects the End preferring Christ to others. To take away the Difficulties they think that Faith being nothing but the Election of the Will, hence an Object clothed and represented with sufficient satisfying Goodness for attaining the Ends which the Person most stands in need of, and desires, together with an Offer of this Object to the elective Faculty is sufficient and enough to ground the warrantably receiving Election or Choice of such an Object, and therefore the Death of Christ they say is not needful to be believed, except in the general, and not at all as foreappointed and legally constituted for the Person particularly; But neither doth this take away the Difficulty, for (1.) It will not be proven, nor can it be granted that Faith's Nature consists in, or is an Act of the Will principally; some Reasons I have given for this already, this only I shall mention now. The Election of Christ, whether as the End or as the Mean, being the Propension of the Will towards it's Object, is truly and really nothing else but an Act of Love and Inclination, and to say we are justified by Love of any elective Act of the Will (as it is most unsuitably represented by the Expression *Believing*) so will, I am afraid pervert the new Covenant, and introduce the old Covenant of Works again, and so no more justified by Grace, because justified by Works, and justified by Works, because justified by loving and choosing and preferring of Christ before and above all other Means and Objects and Ends, *Rom. xi. 6.* But (2.) Tho' it were granted that Faith were an Act of the Will, and were an Act of Election, as Doctor Ames calls it, yet I see how they loose the Knot, but must of Necessity grant Christ's dying for us to be necessarily believed antecedently either in Order of Time or Nature to our closing with Christ by Faith, and my Reason is this, because the De-

of Christ and his Satisfaction is not, cannot be a Mean of eternal Life for any poor Sinner unless by the Law it be appointed for that Man, no more then the greatest Sums of Money are in Law sufficient to ransom or deliver any Person out of Prison for Debt, except in so far as they are delivered and found to be expended and laid out for that Person; therefore by an Act of Election which chooses fit Means for attaining the End, the Soul cannot choose Christ otherwise than as he is fit and sufficient to save them; but Jesus Christ only as crucified and crucified for me or thee is an only fit Mean and sufficient to save me or thee: Therefore must Faith, granting it be by Election, chuse Christ as dying for the Soul particularly in order to attain eternal Life, 1 Cor. ii. 2, neither can Christ be the Object of our Blessedness (as Matters now stand) but in as far as he was dead and alive for us, *Rev. i. 18.*

Others 3dly, not able to shun the Evidence of Christ's Death being the Ground of Faith and restricting the same wholly to the Elect, hence say, that none are truly and really called by God in the Gospel to receive Life and Salvation by Christ but the Elect only; however the outward Sound of the Gospel reaches them, by reason of their being providentially mixt and casten with the Elect, and that therefore their being no Gospel-Call to them, no Offer of Grace to them thro' Christ's Blood, they do not find themselves so straitned with this Difficulty; for tho' they grant that all who are called to believe are bound to fix their Faith on Christ's Death for them, yet deny that therefore it will follow that Christ died for all, because say they all are not bound to believe on Christ, nor is Salvation offered to all within the visible Church but to the Elect only; were all bound to believe or were Salvation offered to all, they think it would follow, Christ died for all. *Ans w.* I grant indeed that were the Supposition on which the Answer is founded, true, it would indeed take away the Difficulty, but the Supposition is so manifestly contrary to Scripture and Truth, and of such dangerous Importance that it cannot at all be ad-

mitted ; for (1.) Nothing is more clear, if we will not shut our Eyes against the Light of the Sun (*cœcutire cum Sole*) then that really Reprobates are called to believe, or that the Privileges of the Gospel are offered and holden out to them, if we consider, *Matth.* xxii. 1, 2, 3, 4, 5. where such as made light of the Offer that killed the Servants who invited them, who were unworthy, that had not the Wedding-garment, and who were finally destroyed for the Contempt of these Things, were indeed bidden ; and therefore *many are called but few are chosen*. Yea, *John* vi. 28. and *Acts* xiii. 38. there is a Gospel-Offer, *Hos.* xi. 7. and besides we see Reprobates punished in Hell because of their Unbelief : Now if it was not their Duty to believe as it would not be if no Call from God to them to believe, then Unbelief would not be their Sin, and so not their Condemnation ; I know they are not the principal Object for whom this Call is intended, but the secondary ; The Elect are indeed in regard of God's Intention the primary Object of this Call, for whose Cause the Reprobates come to get an Offer, but whether they be the primary or secondary Object of the Call of the Gospel, yet the Call really reaches and obliges them to answer it, and is of such Force as if (tho' impossible) they should hearken thereto they should be saved by Christ's Merits : And (2.) As this is expressly contrary to Scripture, so is it of dangerous Consequence to affirm that none are truly called to obey the Gospel-Call but the Elect ; for then none could believe till their Election were made out to them ; and here either a Door opened to Enthusiasm or such a Bar would be put in Mens Way that they never would come to Christ, for they would reply, it's the Elect only who are called, I know not whither I be elected or not, and therefore dare not come, lest I presume. The Grounds of this Opinion are weak, as (1.) That the Regenerate the Elect are termed and designed the Called of God, *Rom.* viii. 30. and who are justified ; for I answer that there is a common resistable Call never answered, and by such a Call are Reprobates called, *Prov.* i. 28. and there

is a special irresistible Call, efficacious Call, and this is peculiar to the Elect only, and all whom he thus calleth he justifieth, *Rom. viii. 30.* and so the Elect are the Called of Christ Jesus in a special efficacious Manner, *John x. 16. them I must bring in.* The 2d Ground I find this Opinion builded on, is, That we are not to cast Pearls before Swine, and therefore the Privileges of Believers such as Christ's Blood, and eternal Life cannot, are not allowed to be offered to Reprobates who are as Swine in God's Eyes. I answer, If this Consequence hold, then neither must they be exhorted, reprov'd at all, nor meddle with any Sacrament, nor must the Word be preached to them, which yet is apparently false; for all these Things are Pearls. (2.) It is not as Folks are Reprobates that they are Swine, so as the formal Ground why we can offer, or upon which we offer the Pearls of Grace to any, were their Election, for then behoved we to know that they were Elect or Reprobate before we could speak to them, and surely unless we know who the Swine are, I see not how we can obey that Command, *Cast not your Pearls before Swine*; nor is it as Folk are in a natural Condition, not yet united to Christ by Faith that they are Swine, to whom Pearls must not be cast before; for then should there be no Offer of Grace at all made, for all when they are called are afar off, *Acts ii. 39.* and at Distance with God, and it is the Call that brings them from Darkness to Light, and translates them into the Kingdom of Christ; wherefore I think the Swine there meant are such Persons who are arrived to such a visible Height of Wickedness and Rebellion against God, as they evidently slight and despise and mock at all Means of Grace, yea palpably hate the Grace of Christ: These wild Asses whose Month either is not come, or whose Day is past; as the Lord's Spirit doth not strive with them but gives up in his righteous Judgment with them, so are not the Servants of Christ to prostitute the precious Means of Grace in vain to such Villains and Ruffians, of whom we can expect no Return but of trampling on our Pearls and renting ourselves; but till they evi-

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dence themselves to be such, and that we know them, then I think whatever our Return and Success be, whither the Persons be Elect or Reprobate which we cannot know, or whither in Nature or in Grace, there is no doubt, but they may be both exhorted and reproved and encouraged, and Salvation thro' Christ offered; and finally, it may be said besides all this, if we consider what malicious and visible Rebels Christ and his Prophets did exhort, rebuke, invite, and expostulate with: That the Words *Matth. vii. 6. Cast not your Pearls before Swine*, is not an absolute Prohibition of a Tender of Grace to such Persons, but that we ought not slightly and contemptuously to prostitute our Pearls to them, and therefore it's said, Cast not [*Gr. Bulete*] shewing as much the Inconveniency and Prejudice of this, as the absolute Dishonesty and Sinfulness of it, and holding out more that it should not be successful then that it were absolutely sinful; and indeed there is a holy Wisdom in trysting our Offers of Grace seasonably, and in that Order and Manner the Lord requireth.

4thly, Others not much differing from the former, affirm, that all within the visible Church are not called to believe, and that therefore it cannot be inferred Christ died for all, nor yet that Men are called to believe upon Account of their Election, but they say, that only the penitent, the weary and heavy laden are called to believe, and to them only is the Offer of Salvation; and these being only bound to believe, they find no Absurdity to affirm that Christ died only and for all these that are penitent, and weary and heavy laden; and therefore in Answer to the *Arminian* Objection; *Quod unusquisq; tenetur credere illud est verum, &c. i. e.* That is true which every one is bound to believe; but every one is bound to believe that Christ died for them; they reply to this Minor, every one that is weary and heavy laden with Sin is bound to believe Christ died for them, it's true say they; and that is true that Christ died for all Sinners wearied with Sin; but as none else are bound to believe, so Christ died not for any others, for tho' we be commanded (say they) to believe, yet are we not to believe but

but in what Order, Method and Way God commands us, that is, that we be first humbled under Sin and weary of the Yoke of Satan, and thereafter come to Christ. Ans. w. This Notion is as little pleasing and satisfactory as the other, for first of all we would know, what Sort of Penitents are they to whom only the Gospel Offer is alledged to be made, whither legal Penitents merely, or evangelical, saving Penitents, and what Sort of Weariness is it that they mean, whither of such as is merely preparatory to Christ, and so common to Elect and Reprobates, or of a gracious peculiar and saving Weariedness flowing from a principal of Faith and Habit of Sanctification, if ye mean this last, viz. that none are called but such as have the saving Grace of Repentance, for all whom, it is confessed Christ died, and which are Elect only, then I see not how agreeing this is to Scripture who calls and offers Grace and Salvation to the Impenitent, *Prov. i. 22.* the Scorners are called; and *Rev. iii. 18.* Lukewarm *Laodicea* that was blind and naked and knew it not, is yet called to buy Christ's precious Wares, yea Christ is said *Matth. ix. 13.* expressly not to call the Righteous (which are the truly penitent) but Sinners to Repentance, and therefore not so much that they did repent when Christ called them, but Christ called these impenitent Sinners to Repentance. (2.) Besides gracious saving Repentance proceeds from Faith and from a Habit of Sanctification, or at least is but contemporary with Faith, but by this Opinion saving Repentance should be and that in order of Time before Faith, for the Call of God and the Offer of the Gospel being the Foundation of Faith, is no doubt before Faith, but according to this Opinion, Repentance as it is a saving Grace, must be before Vocation, or the Call of God to believe, because it is penitent repenting Sinners to whom the Call comes, and so they are not called to Repentance, as the Scripture affirms, but called because they repent. But if you say, you mean only a legal Repentance which is a preparatory Disposition to Christ; I then enquire seeing there is no Special Grace or Promise to Sinners before Faith, and  
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our Union with Christ. What Ground is there to affirm that Christ died for all such? And Redemption being the peculiar Mercy of God's Elect, How can ye assure Folk not yet united to Christ (but only in the Way) that they have Ground to believe that Christ died for them? Have we any Promise till we be united to Christ by Faith? Besides, are not some Reprobates as *Judas, Cain, Spira* and others wearied and heavy leaden in a Law-sense, were they bound then to believe Christ died for them? If it be objected, Christ calls the wearied and heavy leaden, and saith, that he is sent to heal the broken in Heart, *Matth. xi. 28. Ise. lxi. 1, 2, 3.* and therefore have not hard-hearted impenitent Sinners any Thing adoe with Christ; It is easily answered, that as Christ came to give the Oyl of Joy and Gladness to them that mourn, so he came to call hard-hearted Sinners to Repentance, and to give them Repentance; and as he calls the weary and heavy leaden to get rest from him, so doth he the ignorant, the simple, *Prov. ix. 6.* that they may get Knowledge, the Scorners that they may understand, *Prov. i. 22.* the secure that he may make them sensible of their Condition, and so give them Grace. These therefore (as some who are now in Glory said) *Matth. xi. 28.* are rather the Qualifications of these that will come to Christ then of these that ought to come, for all are called humbled or not humbled.

Nor is it considerable what is said, *viz.* that we are to come in that Method, Order and Way Christ hath commanded, and the Lord commanding us to be first wearied and heavy leaden, therefore we are not to believe, nor is there any Offer unto us till first we be humbled under Sense of Sin; for (1.) Were this true, yet possibly some for whom Christ died not might be called to believe, unless ye affirm that all who are under Sense of Sin and Wrath, and legally humbled are Elect and that Christ died for them. (2.) That we are to believe in that Manner Christ allows, I grant, but that the Lord commands us first to mourn and to be grieved, or to believe in such an Order, so as till the one be, we are discharged

charged of the other, I see not. I see indeed *Joel* ii. 12. we are called to turn to God with mourning, and we are to pray to God in Faith, *James* i. 6. but that therefore until we mourn, or till we have Faith, that it is not our Duty to pray or turn to God, I utterly deny; for the Impenitent and Unbelievers are called to turn and pray to God, I confess still in God's Way; but I see not that the Lord calls us to believe in such a Method and Order as if necessarily Humiliation were to go in Order of Time before Believing; and tho' I grant it doth so, and that the poor Sinner should not only receive his Pardon on his Knees, as the fittest Posture, and that the Sinner is oftentimes in such a Posture, ere his Pardon is received, yet I deny it necessary that he be first in Order of Time on his Knees before, but it is sufficient that he receive his Pardon in that Posture.

*5thly*, Some sensible of the Weakness of the former Grounds to lean on, do run to the secret Inspiration of the Spirit, and they tell us that the Elect hear and have a certain Instinct, by which they are made to believe and know their Sins are pardoned, which others have not; and to such that the Spirit secretly perswades them to believe that Christ died for them. But for Refutation of this, see what is said formerly in this same Part 2<sup>d</sup>, Chap. 1<sup>st</sup>, Sect. 2<sup>d</sup>, Assert. 4<sup>th</sup>, wherein the Vanity and Insufficiency of this objective Testimony is evinced.

*6thly*, Some being diffculted on every Hand and convinced of the Insuperableness thereof by such Answers, after all have plainly and ingenuously confess to be above them, to give a satisfying Answer to, or to clear how Christ died not for Reprobates at all, and that they have no more Interest in his Death then Devils, and yet an Offer of Salvation tendred to them really thro' Christ's Blood, a Promise that if they believe they shall be saved thro' this Blood, and they bound to believe on his Blood for Salvation, yet will not grant that Reprobates have any Interest in Christ's Death, but say that the Offer of the Gospel is an unconceivable Mystery above the Reach of our Reason, which we are rather to



admire, then fathom or seek to comprehend, and to be believed rather than demonstrated. I shall say little to this, which I look on as little better then a yielding of the Cause, and I wish they might themselves accept such Answers of the Adversaries Hands, only (1.) Altho' Mysteries are unsearchable, above Reason, yet are they not contrary to Reason, as this seems to be. (2.) Tho' there be many Mysteries and great ones in our Christian Religion, as in the Trinity, the Incarnation, Faith and our Union with Christ, Justification, &c. yet we are not to multiply Mysteries without a Cause; If a *Heretic* when continually gravell'd with the Evidence of Scripture should continually shift all with this, alledging that what he affirmed was a Mystery, and therefore not to be fathomed with Reason, what could we look on it, but as a Subterfuge, especially when there may be a clear rational Way of clearing it.

7thly and lastly, Some others convinced of the Insufficiency of the former Methods to take away the Difficulty, being convinced that Salvation is offered to Reprobates thro' Christ's Blood, and that whatever they be, all are obliged to receive the Offer and rest on it for Salvation, and yet judge it hard and dangerous to affirm with *Arminians* that Christ died equally for all, and unreasonable to affirm he died conditionally, do yet find a Necessary both from expresse Testimony of Scripture to grant that Reprobates are some Way interested in Christ's Death, and more then Devils are, and that however Christ died not for them efficaciously, and as he died for his Elect, yet he died sufficiently for them, so as Salvation is warrantably offered thro' his Blood, and that this City of Refuge as it is set up for them to fly into, so have they legal Access to fly thierinto, and is so sufficient for them, that if they believe (which ye I grant they cannot, and will not) they should undoubtedly be saved thro' Christ's Death and Sufferings. This Method for answering the Difficulty (proposed by *Arminians* and *Papists*) I close with as most satisfying, and consonant to the Scriptures, and therefore shall God-willing dilate a little further on this Head for the better and fuller clearing of the same.

# AN APPENDIX

Concerning the Object of CHRIST's Death.

## SECT. I.

*Five several Opinions proposed and considered.*

**T**Here are few Heads of Divinity of greater Importance and Difficulty to be cleared than the Object of Christ's Death : Divines both Popish and Orthodox varying and debating with great Heat and Fervour against one another in this Point. And for my Part, were it not of Weight and Importance suitable to the Difficulty therein, and were not the Tendency of my undertaking to write at this Time, rather to compose and shew an Agreeance and Way of Accommodation, than by pathing out any new Road, to add Fuel to the Fire : I should utterly forbear rather than meddle here at all.

**T**Here are then many several Opinions of Divines reckoned among Divines concerning the Extent of Christ's Death, some restricting it to the Elect only, and excluding all the rest of the World from any Share or Interest therein or Benefit therefrom ; some on the contrary affirming all and every Man to have equal Interest in the Death of Christ ; some saying Reprobates Sins are all satisfied for, save their final Unbelief, that Christ purchased all Benefits but saving Faith for them : Some that he died to gain a Possibility of Salvation to all, and effectually to save the Elect ;

Some

Some that Christ died sufficiently for all and efficaciously only for the Elect. I know Divines have expressed themselves variously on this Head, but I suppose there are these five principal distinct Opinions in reference to the Object of Christ's Death, and which as they seem most different from one-another, so to these may all the others be reduced.

The *first* Opinion then is of *Papists* and *Arminians*, who maintain that Christ died equally for all Elect and Reprobate, and proceeding from the same Good-will and Love, and that he as much intended by the Death of his Son, the Salvation of such as perish as the Salvation of such as are saved; that by his Death he procured to all sufficient objective Grace and Means of Salvation, and sufficient subjective Grace, a Power, a self-determining Principle whereby Man may of himself without any other special efficacious assisting of God's Spirit accept of the Grace offered, improve and make good Use of the Means of Salvation, or reject them as he will; This Opinion is so contrary to Scripture and betrays such an Enmity to the Grace of God, and is so friendly to proud corrupt Nature, and lays so great a Stress upon and commits so great a Trust to Free-will, that it is justly scarred at, and gainsaid by all such as love our Lord Jesus and the Gospel of his Grace, and so born down with the Weight and Multitude of Arguments, that it can hardly stand on its Feet, and which afterwards I shall refute, and answer the chief Arguments whereupon this universal Redemption is built.

The *second* Opinion is, that Christ died only for the Elect, and not at all for the Reprobate, that all such as Christ died for shall believe, be effectually called, justified and glorified; that as the Lord from all Eternity had a peculiar Love to them and Good-will, so he manifested the same in the greatest Expression of his Love his sending his Son to die for them, as he did not for others; and hence his Elect are said to be redeemed out of all Kindreds and Nations, *Rev. v. 9*. This is expressly maintained by our Confession of Faith, Chap. viii. Art. 6.

And which is sound and orthodox as to the Substance thereof (for as to Phrases and Excursions which some of the Abettors thereof vent, possibly I lay little Stress upon them) Now tho' I maintain myself a special Redemption of the Elect in which Reprobates have no Interest which in Substance is the same with what is maintained by those of this second Opinion, yet I would say these Things for preventing of Mistakes, and to be adverted to, least I be mistaken in what afterwards I am to say and seem to contradict this Opinion, /and such eminent godly and learned Divines, who deny Point blank the Extent of Christ's Death; (1.) That however it be certain that Christ died efficaciously for his Elect only, not for the Reprobates; yet I confess many Arguments are used by some for evincing this Truth, that will not solidly conclude it; and tho' I think some and most of their Arguments unanswerable, yet I see not the Strength and Force of all these Arguments some make use of. (2.) That I cannot assent to every Conclusion which by Consequence may be drawn and strained from some Expressions, which some yea of the learnedest make use of anent this Head. I confess more may be drawn from some Expressions than I can well assent to, and there are few free of such Escapes thro' the Heat of Dispute. (3.) I confess likewise (such may be my Weakness) that I cannot find such a satisfying Reply and Answer given to some Arguments, by many who maintain particular Redemption (to some Arguments I say) proposed by such as maintain an universal Redemption, and therefore neither do I make use of all the Arguments commonly produced for particular Redemption, nor stand so strictly to Terms used by them whose Opinion I go alongst with, but in some Things expresses myself diversly from tho' not contrary to them, and finally presumes to give other Answers to the *Arminian* Arguments for universal Redemption, for taking away of the Difficulty, than are commonly made use of.

The third Opinion is of such who maintain a conditional Redemption for all; for those having the *Arminian* Redemp-



Redemption, and withal seeing the Maintainers of an absolute Redemption gravelled with some Arguments brought against them by the Adversaries; did therefore walk in a middle Way, affirming that Christ made all *Adam's* Posterity salvable upon Gospel Terms, having purchased Remission of Sins and all saving Benefits upon Condition of Believing, so as hereby they think Christ by his Ministers is in *bona fide* to make an Offer of Remission of Sins thro' his Blood, but still upon the Terms of Believing: This Power to believe they grant is not in themselves but proceeds from the special Grace of God. This Opinion may be two Ways understood and called conditional either in respect of the Payment of the Ransom and Satisfaction itself, so as the Meaning were, that Christ died not absolutely for any, but conditionally upon their Believing, or as *Camero* saith, *Christus pro te mortuus est si tu id credas*; Christ hath died for thee if thou believes he died for thee: And in this Sense I think conditional Redemption as unreasonable, as I think *Arminian* Redemption wicked, and shall give in its Place my Reason against it. Or 2dly, They call it conditional not in respect of the Payment of the Ransom, which is absolutely laid down believe we or not, but in regard of the actual conferring of the Benefit, so as to die conditionally for any upon Believing, is to procure indeed Salvation and a Right thereto absolutely, but yet so as the Sinner shall not enjoy the Benefit thereof but thro' Faith. This Redemption as it is improperly called conditional, so without a further Explication, will it but give little Light to the Matter, however truly and rationally spoken; and if I mistake not, not much contrary to the 2d Opinion.

|| The fourth Opinion is of some who affirm that Christ died sufficiently for all, and efficaciously only for the Elect: So *Pareus* in his Explication of *Urson's* Catechism; Doctor *Preston* in his Conference with Doctor *White*, and Mr. *William Fenner*. I could indeed have heartily wished, that these who in this Sense assert a real Redemption sufficient for the Reprobate had more fully explained themselves, and told us what Kind of Sufficiency

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cy they mean, when they affirm that Christ died sufficiently for all ; but seeing they do not, let me presume to search a little more fully into the Meaning, which that we may do. Let us distinguish a two-fold Sufficiency in Christ's Blood, for Satisfaction to divine Justice for the Sins of Mankind. There is *Sufficientia nuda*, & *Sufficientia Ordinata*, or a naked material Sufficiency, and an ordinate formal Sufficiency : The naked Sufficiency of Christ's Blood to redeem Mankind, is that intrinsic Value and Worth of Christ's Blood as it was the Sufferings of an infinite Person whereby it might have redeemed if God had so pleased, all and every one of Mankind ; or there was a Price every Way answerable to the Demerit of all Mankind paid by Christ to divine Justice ; so as if Justice were to seek Payment and Satisfaction for the Sins of the whole World, it could have demanded no more then what was laid out, 1 *John* i. 7. this Blood as to Value cleanseth from all Sin, and hence Christ is able to save to the uttermost all that come to him : And so it saith thus much, that if Christ had pleased, he might have saved all Mankind ; and if he had so done, that his Blood and Sufferings should have been of sufficient Value to answer and satisfy for all that could be said against them, or they charged with. As this is a Truth, so doth it not clear the Difficulty, for however Christ if he had pleased, might have died and appointed his Death for all, and upon this Supposition his Death would have been sufficient for all and every one ; yet the Question still remains whether Christ really died for all, or whether all have Interest in Christ's Death, which no Body questions is sufficient to satisfy for all ; even as (2.) It is in this Sense and may be said Christ died for Devils, fallen Angels, for if he had pleased he might have died for them, and there was Value and Worth enough in Christ's Sufferings to have become a full Satisfaction to Justice for the Sins of all the Devils, if Christ had been pleased to have become Sin for them. And (3.) As *Macarius* saith, if this be the Meaning, then may all the Reprobates be said to be universally sanctified glorified or

saved by Christ, seeing his Blood was sufficient to purchase these Privileges; this therefore I do not think to be the Mind of these who first did broach this Distinction. But in the *second* Place, There is a formal, legal, ordinate Sufficiency in Christ's Blood, whereby it is fitted every Way to become a proper Satisfaction for the Sins of all Mankind, and of Strength when pleaded in Judgment or before God's Tribunal to take away the Plea of the Law against them; and thus it is not sufficient to save Devils, and to this ordinate Sufficiency it is requisite that the Ransom be not only of sufficient Value to answer the Debts or Crimes of the Delinquents or Debtors, but that the Ransom be paid *ejus Nomine* or for him, who is to be thereby redeemed or set at Liberty, and who for this Effect is to plead his Liberation and Absolution from the Ransom paid for him, for if he alledge and affirm never such a Quantity of Money paid by such a Person, if he further do not plead and make out that these Sums were paid for him and to his Behoof, he saith nothing that will in Law acquit or absolve him, or upon which he can seek a Sentence of Absolution in his Favours, nor can ye give him sufficient Ground to bottom his Claim or Expectations upon; whither Christ died thus sufficiently for all Mankind is debated, or at least not so universally affirmed. But I think it may be demonstrated that Christ died thus sufficiently for all that are commanded to believe on a crucified Saviour, and to expect all their Happiness thro' his Death, and to betake themselves only to this, as that which will only bear them up and their Cause before the Tribunal of God; there was therefore, not only intrinsic naked Sufficiency in Christ's Sufferings to be a Satisfaction to divine Justice, but he behoved to assume that Nature that sinned, and in that Nature bear the Punishment due to it, and thereby fulfil and satisfy the Tenor of the Law, which indispensibly required in order to Satisfaction, that that Nature should suffer that sinned. *Rom. viii. 3.* Christ is said to condemn Sin in the Flesh, *i. e.* Sin reigning in human Nature, and not as in

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did reign in the Angelical Nature, that it was satisfied for and condemned: And further to this ordinate Sufficiency it was necessary that all whom Christ was able to save by his Sufferings should have Interest in his Sufferings, which Interest did flow from the Will of the Ransomer, and righteous Law, declaring and constituting that as there should be a Satisfaction by Blood without which there is no Remission of Sins, so this Ransom should be for them, that this City of Refuge should be for them to flee unto, so as it might be competent to them to propone this in Judgment when charged by the Justice of God for Violation of his holy Law, for if no Remission of Sins without Blood, then no Remission of Sins to this or that particular Man without Blood shed for him; so that the Blood of Christ is legally and ordinately, only sufficient to save such as it is appointed for, and have Interest therein, and if this be the Meaning of such who affirm Christ died sufficiently for all, tho' efficaciously for the Elect only, then I think as it doth not materially differ from the second Opinion, so doth it more satisfyingly answer the Difficulties where-with Adversaries do involve the Truth; nor is it so ridiculous as some would have us to believe, for neither in this Sense did Christ redeem Devils, nor sanctify Reprobates, for as Christ's Blood was not ordinately sufficient to save Devils, so Reprobates are not at all sanctified or glorified as they may be said to be redeemed, and the Term sufficient is not a minuent Term.

The fifth Opinion not much different from the former, is of such who maintain a twofold Redemption; one Special and another Common which is founded on 1 Tim. iv. 10. *we trust in the living God who is the Saviour of all, especially of those who believe.* That as there is a general Goodness reaching to all Creatures especially Men, hence it is said, *Thy Mercy, O Lord is over all thy other Works*; so there is a special Goodness, a special Love called the Love of God's Chosen, *Psal. cvi. 4. Remember me, O Lord, with the favour that thou bearest unto thy People*: And as there are special Gifts, and com-



mon Gifts which Hypocrites partake of, common Deliverances, and special Deliverances ; So there is likewise a common Redemption in which all, especially within the visible Church have Interest ; and there is a special Redemption, so called, because proceeding from a special Love and Good-will of God towards them, and with an Intention and Purpose of conferring saving Good to these to whom it reaches, and hence some are said to be redeemed out of all Tongues, Nations and Languages. Hence they say, all are redeemed by a common Redemption, but the Elect only by a special Redemption, hence these Places which speak universally of Christ's Death they apply to this common Redemption, and such Places as are restricted to the Elect only, they interpret of special Redemption.

These three last Opinions tho' different in Expression, and using various and diverse inordinate Adjuncts of one and the same Subject, yet are not contrary to one another, but coincide ; that Redemption which some call sufficient, this last Opinion calls common, and that which those call efficacious, this last likes rather to call special, not denying its Efficacy ; and with these both, the conditional Redemption improperly so called will coincide ; yea for my Part, I think that however these three last do speak something differently from either *Arminians* or *Orthodox Divines* who maintain a special Redemption, yet I think materially and as to the Substance they coincide with what they maintain who are for special Redemption ; only they say more than they do, and something not so distinctly express by them ; they aim at the same Mark, but take diverse Means for attaining thereunto, and hence possibly give other Answers to some *Arminian* Objections, than these who at first did oppose them gave, chusing rather to deny the Consequence which *Arminians* draw from an universal Redemption, or to distinguish such a Redemption which in one Sense they grant and in another deny, than absolutely and simply to deny that Christ can be any Manner of Way said to die for Reprobates ; with whose Manner of Expression I rather

rather close, and that as being more Scriptural. These are not therefore five distinct Opinions of any Note in this Head among Protestants but only two, *viz.* betwixt sound Orthodox Divines, and *Papists, Quakers* and *Arminians*: For a special Redemption for the Elect only all sound Divines maintain, and a common Redemption which is not of Devils, I think none will as little deny: these three Opinions therefore which are all contrary to the *Arminians* however diversly expressed yet materially coincide. But for fuller clearing of this, consider what shall be said in the next Section.

## S E C T. II.

*Declaring the Object of Christ's Death in some uncontroverted Assertions, and determining the State of the Question.*

**T**HAT the Lord Jesus Christ the second Person of the blessed Trinity, is the only Saviour of Sinners, is clear and undeniable, there being no other Name given by which any can be saved but the Name of Jesus, *Acts iv. 12.* who therefore came to save Sinners, *1 Tim. i. 15.* and however the Lord if he had so pleased might have saved fallen Man without the Intervention of any Ransom, without any Breach of his Essential Justice, yet considering the Lord's Ends of magnifying both his Mercy, great Love and Justice, and making a Law for this Effect: As Matters stand thus, Jesus Christ saves none but by suffering for them: The Death and Sufferings of Christ is the Channel thro' which Salvation doth now necessarily flow. Never was any saved from the Wrath to come but thro' Jesus Christ *who came by Water and by Blood, 1 John v. 6. by his Stripes we are healed;* and hence in the Gospel, Salvation is offered always either expressly or implicitly, thro' his Blood, on account of which, Salvation so offered and declared is to be received, we being commanded to embrace the same; and this Blood being sufficient to save only such as it is shed for, every Sinner that is to come

to Christ for Salvation, is to rely upon the Lord Jesus as crucified for that Effect, eying his own particular Salvation; hence he must eye and look to Christ as crucified for him ere he can expect Salvation thro' his Blood; for it is that Blood as shed for him that only can or will save him, and consequently upon which he can ground his Hopes of Salvation: But more particularly take these Assertions.

ASSERT. I. God hath no special Love or Good-will unto Reprobates, and therefore cannot the Death of Christ for them proceed from that Good-will; the Lord loves his Elect in another Manner than he doth the rest of the World whom he declares he hated, and to whom he will profess one Day, *I never knew you*; and therefore in this special Love have Reprobates no Interest, nor do any Benefits, Privilege or Mercies they enjoy proceed from this Fountain at all, *Rom. ix. 13. Matth. vij. 23. Luke xiii. 27. I know not whence you are*; therefore have Reprobates no Interest in Christ's Death proceeding from this Love, hence *greater love than this hath no Man*, *John xv. 13*. Reprobates are appointed unto Wrath.

ASSERT. II. Christ by his Death hath not purchased universal subjective Grace, to give it absolutely to all whereby they may if they will make use of the Means of Grace to Salvation if they will: I grant Christ hath purchased to his Elect efficacious Grace to believe and to do all Things necessary to Salvation; but he never gives either sufficient or universal Grace to all and every Man who hears the Gospel; for then should it be of him that willeth and that runneth, *Rom. ix. 16*, seeing our Free-will should cast the Ballance, and only determine our Happiness or eternal Misery; and we might say our own Hand hath done it, and so have Occasion of Glory, cross to the great Design of the Gospel, which is to humble Man; so as none shall have Matter of Glory but in the Lord, *1 Cor. i. 31*. for however this sufficient Grace, were of God's Grace, and for which we are to acknowledge him; yet the actual embracing or rejecting the Offer of Salvation and Grace (upon which our Salvation or Damnation depends)

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is wholly from our Will (as they say) and therefore Peter hath himself much to thank for his Salvation in this Case; but of God is both to will and to do, Phil. iii. 12, 13.

ASSERT. III. There is not universal objective Grace given to all and every one of Adam's Posterity. (1.) There is not sufficient Revelation of the Means and Way of Salvation, for tho' the Light of Nature and Works of God manifest what may make unexcusable; yet they cannot give that Knowledge of God and his Will which is necessary unto Salvation, as our Confession of Faith faith in its 1st Chapter and 1st Article thereof, 1 Cor. i. 21. *For without Faith we cannot please God, or be saved; all Faith is fixed on Christ crucified, But how shall they believe in him of whom they have not heard?* Rom. x. 14. But all within the visible Church that hear the Gospel and to whom the Oracles of God are committed have sufficient objective Grace, i. e. as much as is necessary to Salvation is revealed to them, tho' they have not subjective Grace. The Elect have sufficient objective Grace and subjective Grace likewise, but not only sufficient but efficacious and irresistible, John x. 28, 29.

ASSERT. IV. Christ died not therefore in the same Manner, and out of the same Design for Reprobates, that he died for the Elect; There is a special Redemption therefore of the Elect only, who are therefore redeemed out of all tongues, nations and languages by his Blood, Rev. v. 9. and in which no Reprobate hath any Interest; *For their sakes; (the given Ones,) do I sanctify myself,* John xvii. 19.

ASSERT. V. As Christ payed a proper and real Satisfaction to divine Justice by his Death; so did he die absolutely for all those he died for, and not conditionally, this I shall prove afterwards.

ASSERT. VI. Christ died for all the Sins of these Persons he died for, not for their Sins against the Law only, as some contend; but for Sins against the Gospel, for Unbelief, for original Sin as well as for actual Sins, 1 John i. 7. *The blood of Jesus Christ his Son cleanseth from all Sin,* otherwise it could not be a Ground of Faith to many who have sinned not only against the Law, but against



against the Gospel by rejecting it, as the Elect themselves do, tho' not finally.

ASSERT. VII. The Satisfaction that Jesus Christ made to divine Justice is wholly bounded and ordered by the absolute Decree of God : So that Christ died for none, nor in any Sense, but for whom, and as the Lord purposed him to die, hence he is said to come to do his Father's Will.

ASSERT. VIII. The Satisfaction of Christ being infinite because of the Merit of the Person, is not divisible as to Time or Matter, so as it could be said that Christ allotted such a Part of his Satisfaction for such Persons, and such a Part for others, so much for such Sins, and so much for other Sins, that Christ expended so much of the Price at one Time, so much at another, for different Objects. No, but by one indivisible, infinite Ransom he sanctified for ever his Elect, and sanctified Ones, and made up all the Breach which the first *Adam* caused betwixt God and Man, making Grace to abound where Sin hath abounded, *Heb. x. 12, 14.*

ASSERT. IX. There is therefore but one Covenant of Grace or Redemption ; one Redemption and not two, relating to both Elect and Reprobate ; it's by one Covenant, one Name, that all that ever were, or shall be saved, shall be saved ; *Gal. iv. 24.* two Covenants are only mentioned in Scripture, the one of Works made with *Adam*, and the other of Grace.

ASSERT. X. Supposing that Christ died no Manner of Way for any but the Elect, and that Reprobates had no more Interest in his Death then Devils ; yet seeing it is a Secret, lockt up in the unsearchable Wisdom of God, who are redeemed and who not, that therefore there may be an Offer of Salvation to all, and they desired and obliged to come to Christ and venture on him ; seeing for ought they know he died for them ; and if they at an adventure, not knowing but the Lord may be gracious to them, do cast themselves on Christ as able to save them, they should be undoubtedly saved. And likewise upon the foresaid Supposition were Reprobates

bates that refused the Offer of the Gospel inexcusable, and were justly liable to divine Gospel-Vengeance, because it not being known, for whom Christ died, all are allowed to hope the best, and not to despair, and to cast themselves on Christ, and which if they do not, are without Excuse, seeing Reprobates love not Salvation in the Gospel Way, but lippen to their own Righteousness: Yet two Things I will say in the next Assertion.

ASSERT. XI. Supposing that Christ died only for the Elect, I see not how there could be an Offer of Salvation thro' Christ's Blood; nor how the Lord could promise to Reprobates, if they believed to save them thro' Christ's Death and Sufferings, nor how any could ground their Faith upon it; nor (2.) See I such certain Grounds of Believing with Confidence and Assurance so clearly as if it were made manifest Christ died for them, and hence upon the contrary Supposition of Christ's dying for all and every one, is the Sin of Unbelief more inexcusable as being against clearer Discoveries and Grounds of Faith.

ASSERT. XII. Whether the Elect only, or all and every one of Mankind have Interest in the Death of Christ, yet ought there to be no Offer of Grace made, nor a Believing on Christ, but in that Way and Manner God allows and commands in his Word, that is, that first the Law be preached to Sinners, and their Need of Christ discovered to them, with the Insufficiency of their own Duties, that so they may come weary and heavy laden, mourning for their Sins and Miseries, and sensible of their Diseases, and no otherwise. There is a suitable Posture requisite in which we are to receive our Pardon from the exalted Prince of Life, with Ropes about our Necks, and on our Knees, *Joel* ii. 12, 13. turn to the Lord with mourning and weeping; hence the wearied and heavy laden are the immediate Objects of the Call of the Gospel, otherwise if we call others not wearied, we do but lose our Labour, and expose our Pearls to Swine, and never will Men look to the brasen Serpent until stung and pained, and in Hazard of Death with the fiery Serpents. *Isa.* lxi. 1, 2, 3. you see to whom Christ is a Saviour;

Saviour, to the *captives, mourners, broken in heart*; and yet are not these the only Object of the Gospel-Call, but others are secondarily called or by Accident in respect of their being mixed with such as are broken-hearted, and called mediately, that is, unsound secure *Luddicans* may be called to come to Christ to get Repentance from him, and Eye-salve to discover their Nakedness.

ASSERT. XIII. All Men, especially in the visible Church in regard of Christ's Suffering in Man's Nature, and the Offer, and Call of Grace to them, have more Interest in Christ's Death than Devils have, and that his Death as a Mean is more adapted, and in another Manner of Way sufficient to save them than it is to save Devils; *for he took not on him the Nature of Angels.*

ASSERT. XIV. Remission of Sins and that thro' Christ's Death is offered not to the Elect only, but to all that hear the Gospel, and a Promise to all in Case they believe, of Salvation thro' Christ's Blood, *John iii. 15.* And they therefore whether Elect or Reprobate are bound to flee to this City of Refuge; and to believe on Christ as crucified for the Remissions of their Sins, *Rom. iii. 25.*

ASSERT. XV. Such as reject the Offer of the Gospel, and Tender of Salvation thro' Christ's Blood, are said truly to be guilty of the Blood of the Son of God, and do crucify afresh to themselves the Son of God seeing they make Christ to die in vain.

ASSERT. XVI. Christ by his Death hath put all the World of Mankind in his Debt; and thro' it whether accidentally or as a proper Fruit and Effect thereof, flowing therefrom, do many Benefits accrue unto ungodly Reprobates, which if Christ had not died they should not enjoy: Tho' I grant they partake not of these Favours for their own Sake, but for the Elect.

ASSERT. XVII. The Death of Christ is every Way sufficient to save all and every one of Mankind, and that not only by a naked Sufficiency, but by a legal ordinate Sufficiency already explained and further to be cleared, so as it is a fit, valid, and sufficient Defence of

Law

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Law to take away the Indictment of Justice thro' the Breach of the Covenant of Works, and sufficient to found a Claim to all the Privileges of the New Covenant to all who are called to believe, and sufficient to Justice to pass a righteous Sentence of Absolution on all who shall plead the same.

ASSERT. XVIII. As Jesus Christ hath a Right of Conquest, as he is Mediator, over Devils to dispose of them as he pleases, having as Mediator overcome him that had the Power of Death, and Sin, and Death, and all Enemies : So I think by his Death hath he acquired a Right of Purchase over all Men, and hence Reprobates are said to be bought by the Lord Jesus, *2 Pet. ii. 1.* which Right of Purchase Christ hath not to Devils. More Assertions might have been added to these, but I shall study Brevity, and from these draw, and in the following Paragraphs handle some four Conclusions, *viz.*

CONCLUSION I. There is properly no conditional Redemption neither of Elect nor Reprobate, but only absolute.

CONCLUSION II. Jesus Christ tho' he be the Saviour of the Elect in a special Manner, and therefore died for them in a special Manner, yet doth his Death in a common Way extend to all within the visible Church who have some common Interest therein and are not excluded as Devils are, which rightly explained may be called his dying sufficiently for them.

CONCLUSION III. Jesus Christ tho' he be in some Sense the Saviour of all Men, yet is he in a special Manner the Saviour of them that believe,; not only sufficiently dying for them but efficaciously, in which special Redemption none but themselves have Interest, and with which Reprobates have nothing to do.

CONCLUSION IV. The adequate Object of Redemption largely taken, as comprehending both special and common Redemption, is neither the Elect only, nor the Reprobate only, but Mankind as comprehending all Individuals, Sorts and Ranks of Persons, or the Species of Man, or Mankind,

These



These four Conclusions are not altogether obscurely hinted at to us in that massy Scripture, *John iii. 16. God so loved the world that he gave his only begotten Son.* (1.) Observe God's giving of Christ, and Love to the World is absolute, depending upon no Condition, as his bestowing eternal Life is: Believing is indeed the Condition or Means of Life, but it is not the Condition of God's sending his Son, God's sending his Son is rather the Condition or Foundation of Believing. (2.) We see that it's the World to whom Christ is given, and whom the Lord so loved [*Gr. outo agapusan*] *tantopere dilexit*, where the Greek Particle doth not so much denote the Kind and Species of Love wherewith God loved the World, as it doth the Measure, whatever Kind it be, whether special or common, and hence by *Criticks* it is rendered *tantopere adeo*, and not *ita dilexit*, or *taliter dilexit*, but *tantopere dilexit*. The World whom God loved in such a Measure is that World whereof some believe, and some believe not, The World whereof every one (let the Greek Particle be so rendered) [*Pas*] that believe not should perish, and of which all that believe should have eternal Life. (3.) That these therefore that believe not tho' they have not eternal Life by his Death, yet have some Interest therein, for if the World whom God so loved, and to whom he gave his only begotten Son, be the World of Believers and Unbelievers, then as Christ was given to the World, so was he unadequately given to Unbelievers, who are the other Sort or Species of this World. (4.) That the Death of Christ was in a special Sort for the Elect that should believe, it was the Salvation of all these that should believe that was the principal Thing designed by God's sending of his Son into the World.

## S E C T.

S E C T. III.

*Redemption absolute and not conditional.*

W HEN I say Redemption is absolute, I mean in regard of Christ's laying down of the Price; (of which there was no Condition to be performed by the Creature) which was the Foundation of all the Duties thereafter required of such as should hear the Sound thereof: But I do not mean of the Efficacy, and Application of Redemption; for this is true that Christ died for the Sins of his People; but the Benefits purchased by his Death are made effectual only to such as believe or thro' believing; and I should think these learned Men who maintain a conditional Redemption do in this Sense understand it; but that I cannot at all reconcile the Saying of *Camero*, (*Christus pro te mortuus est si tu id factum credas*) with this. However against it I reason thus,

(1.) To say Christ redeemed Reprobates upon the Condition of their Believing, is to say in Effect, he redeemed them not at all: That which is true conditionally, the Condition failing, is not true at all any other Way than the most notorious Falsehoods may be said to be true; therefore to say Reprobates are redeemed upon Condition of Believing, and they never believing, is to say truly they are not redeemed at all; if I be to take you out of Prison upon the Condition of your making a Supplication to me for that Effect, you cannot in this Case be said to be redeemed till you perform the Condition, you are still unliberated and a Prisoner; if you say that Christ died indeed absolutely whether Reprobates believe or not, but that he died not to procure Salvation for them, but upon Condition of their Believing. I reply, all comes to one Thing; for then till Reprobates believe, Salvation is not purchased for them; a Thing cannot be said to exist, till the Condition of its Existence exist; Ye will say, it exists conditionally tho' not absolutely. **ANSW.** And that is to say, it exists not actually

ally at all. *Ergo* Christ neither died actually nor purchased Salvation actually to the Reprobates. (2.) If because a Thing may exist conditionally, we may therefore say it exists truly, then we may say there are an hundred Worlds existing, because they exist upon the Condition of God's good Pleasure to create them; then Reprobates are not only redeemed, but sanctified and glorified, because upon Condition they had believed and received Christ they had been made holy and glorified; therefore Reprobates are no more redeemed than they are sanctified and glorified, or then there are an hundred Worlds. If ye say, Christ indeed by his Death purchased Remission of Sins absolutely to all, but they are not to have the Benefit and Efficacy of this till they believe; if this you say, (you say Truth) but then you maintain no conditional Redemption but an absolute; for Remission of Sins is truly purchased by Christ to the Elect, as all grant, before they believe; If a Malefactor's Friends by Moyen and Money procure a Pardon to him to save his Life upon this Condition of the Malefactor's humble and thankful receiving of the same; here this Pardon was bought, and procured absolutely, not at all upon the Condition of the Malefactor's receiving it, but his Freedom from Death depends indeed upon the Malefactor's receiving it.

A *second* Reason which makes me that I cannot close with this conditional Redemption, is, Because I judge it derogatory to the Wisdom of God to send his Son to shed his Blood upon a Condition which he certainly knows shall never be performed, And who can imagine that Christ the Father's Wisdom should be guilty of such Unreasonableness? Is not this to say that Christ died in vain, and to no Purpose? Therefore I cannot think that Christ died for any upon Condition of their Believing; I know that some Things are true conditionally, or have a conditional Verity, when neither the Condition itself, nor Thing depending on that Condition shall ever come to pass, 1 Sam. xiii. 13. But that a rational Agent should do an Action for a certain End, which he knows shall

shall never be, is really and in effect to say he never intended such an End, and that his Action was unreasonable; But the Prosecuting of this Argument leads to a great Depth from which we will not get ourselves easily extricated, and therefore shall not prosecute it further.

A *third* Reason I give against this conditional Redemption, is, Because it does not answer the Ends for which the Authors thereof adduce it, which Ends are to clear the Gospel from double dealing, and to lay more solid Grounds for the Faith of poor Sinners who are called in the Gospel; But this conditional Redemption doth never a whit lay a surer Foundation for Faith or Consolation then the Doctrine of absolute particular Redemption doth, which I make out thus. The great Difficulty that straitens the Way of particular Redemption is (1.) That it is unconceivable how the true and upright God should offer Salvation to Reprobates upon Condition of Believing thro' Christ's Blood, when this Blood was never shed for them, and that really there is no Salvation for them by this Blood, which is to hold out a Purse full of Stones or Clouts to a poor Man, and tell him, Ho, Man, receive this Purse and you shall be enriched therewith, and never be poor again; what a Mock were this, to hold out a Pardon to a panned Person to present to the Judge, in which he is not at all contained or concerned; therefore is it as unreasonable to conceive, that seeing Christ's Blood can save none but such as it is shed for, that Salvation can be offered to any for whom he never shed it, or that Salvation thro' it can be promised to them for whom he never died in case they shall believe: This Difficulty I say straitens these who maintain conditional Redemption likewise inasmuch; for he that died conditionally, the Condition not being performed, hath not truly died at all, And how can he offer Salvation to them thro' his Death which is not truly for them? Ye will say, I offer them Salvation not absolutely, but upon the Condition of Believing. **ANSW.** And do not such as maintain a particular absolute Redemption say the same? Where is



the Difference then? But look as it may be said to them, If Christ did not die for Reprobates absolutely, then tho' Reprobates should believe, I cannot see how they could be saved thro' Christ's Death, and so in that Case Salvation could not be promised to all who believe. But will they not say the same to you? For ye deny that Christ purchased Salvation absolutely. But

A *fourth* Reason, Let us consider if there be any more solid Ground for Believing given by this universal conditional Redemption: Well then, ye tell poor Sinners who are enquiring for a Ground on which to bottom their Faith and to support their Souls against the Law in their Consciences; Oh, say ye, Christ hath died for you, and satisfied Divine Justice for your Sins; Oh good News were it true; But when ye tell them he only died and satisfied for your Sins upon Condition of your believing on him, so that whiles you believe not, you have no Ground of Comfort from Christ's Death, What an empty Noise of Words utter you to them? How do you make them fond of nothing, and mar all? The poor Sinner is enquiring of you a Ground of Believing, ye tell them, if ye believe, Christ hath died for you; did they believe once, ye tell them indeed good News; But what saith this to ground that Faith to which the Promise is annexed? To tell a poor Captive that if he presented an Act of Liberation for him, he should get out; and yet let him see no Act of Liberation, nor Means to get one, What do ye to make him hope? So ye tell the poor Sinner, Believe on Christ's Death, and his Death for thee will save; or, Christ hath died for thee to save thee, And what Comfort is here, what Ground give ye for Faith to beget it by all this? Promise Worlds to a Man for believing such a Thing, or depending on a Man for accomplishing such a Thing, yet cannot he Believe unless you give him a rational Evidence of the Truth of what ye would have him believe; So till you give some Grounds on which to found Faith, all the Promises to Faith in the World, will not rationally produce this Faith; tho' ye speak comfortably indeed when he hath once

once believed ; but the Question is how to get this Faith produced : Now what Grounds give ye in all this, that such as maintain a particular Redemption of the Elect do not give ? If theirs hold, yours will, and if theirs hold not, neither will yours.

A *fifth* Reason, An Act terminated to an Object cannot change or alter any Object to which it is terminated, but the Object is that which it was whether believed or not ; I say is that in itself, a negative Proposition, or an affirmative, particular or general, true or false, continues in their own Nature as they are, whether I assent or understand them, or whatever Act of my Understanding or Will be terminated towards them ; if therefore Christ died not for Reprobates till they believe, their believing of Christ's Death cannot alter the Object of Christ's Death : Objects have their intrinsical Constitution from the Will of God, not from the elicit Acts of the Soul terminated towards these Objects, which elicit Acts uptake and are terminated towards them as they are in themselves ; therefore it is not upon a Man's believing or not believing, that Christ's dying for such a Man doth depend, except in a logical Sense.

A *sixth* Reason, Because wherever Redemption or the Death of Christ is spoken of in Scripture, it is absolutely spoken of, and not conditionally ; that very Scripture, *John* iii. 16. which some ground conditional Redemption upon, saith to me plainly, that Christ was given to the World absolutely and not conditionally, tho' the Promise of eternal Life is conditional ; Many Places of Scripture tells us that Christ died for the Sins of his People, but no Scripture tells us that Christ died for any Man upon Condition of Believing.

OBJECT. I. The Place, *John* iii. 16. seems clearly to infer a conditional Redemption ; *God gave his Son that whosoever believeth on him should not perish.* Here is a giving of the Son to die, to procure Life upon Condition of Believing. ANSW. It is not said that God gave his Son to die upon Condition of Believing, but that God gave his Son to die, and that upon no Condition,

his giving of the Son was absolute, that all Believers on him should have eternal Life ; this was God's Intention : Here are two Things, (1.) God's giving of his Son to die, and this was absolute. (2.) Having of eternal Life, this is conditional upon Faith or Believing ; The most absolute Gifts or Dispositions are of avail only to the Receivers. Christ satisfied Justice absolutely, and yet he satisfied only so as all these who believe on him should have Life, that all who flee to this City of Refuge might have Life, and yet the City of Refuge is set up absolutely for all, all have Right to flee thereunto. A Malefactor for whom his Friends have procured a Pardon, must receive it, acknowledge it, or otherways to be of no avail, yet is not the Malefactor's receiving of the Pardon, the Condition upon which it was procured ; but it is first before receiving procured that it may be believed upon and received.

OBJECT. II. Christ by his Death purchased a good Bargain for Sinners, that whereas before they were condemned by the Law, that they could not any Manner of Way expect Salvation by the first Covenant of Works which in the first Place being broken by us, required Satisfaction for Bygones, and then perfect Obedience in Times to come of the Sinner, both which were not only hard but imprestable Conditions ; Christ say they, by his Death hath got that Covenant and Bargain cancelled, having fulfilled the Tenor thereof by his active and passive Obedience, and hath procured us the Benefit of a new and better Covenant ; that is, Salvation and Life upon the easy Condition of Believing (and as some add imperfect sincere Obedience.) Now that we have a Hazard of Salvation again and are brought in again to have such a cheap Bargain, that Christ hath not only made Salvation possible but attainable at so easy a Rate for laying out of some Farthings which formerly could not be attained, but by laying out of many thousand Pounds : This say they, is a great Privilege, that the Market of Salvation is come this low.

ANSW. For all this Noise of Words with which simple Ones are caught, to whose Conscience the Law never came

came home, there is nothing but a great Cloud without Water, and the same Thing illustrated with new Words. For (1.) Be it so that so good a Bargain to all is the Product and Fruit of Christ's Death, then the Purchase of this good Bargain is truly absolute, tho' the Bargain itself is conditional, then hath Christ died absolutely. (2.) I grant that whosoever believes shall be saved, and that these are the Terms on which Salvation is to be had, and that it is a Favour for which we can never be enough thankful to the Lord, that the Lord should enter in Terms of Salvation with us, that had utterly forfeited all Expectations thereof, and that this is the Fruits of Christ's Death. But I doubt that this is all that Christ hath purchased by his Death, or that there is so full and clear Account given us by this for the Comfort which may redound to poor Sinners by the Death of Christ; for if Christ had not purchased ought else but Salvation upon Condition of Believing, and had not purchased Grace to believe, nor by his Death given sufficient Ground for Believing; verily the poor Sinner as to the Bargain were in little better or more comfortable Case then formerly; for the Condition of Faith is as imprestible to him as the Condition of perfect Obedience; therefore to die merely on such a Condition to purchase Salvation cannot be said to be the Fruit of the Travel of Christ's Soul.

What a modern Divine saith to this, *viz.* that tho' it be impossible to believe, as well as to obey perfectly to any of the lost Sons of *Adam*, yet is the Condition more easy in itself, and better accommodated to us, especially when the Lord vouchsafes to work this Condition in some which they cannot of themselves do, hath more Shew I say then Substance of Truth, and is indeed but of little Weight: Suppose it be a less Matter to rise and walk then to pull the Sun out of the Firmament, yet are both alike easy to a dead Man; Believing and perfect Obedience are alike easy to a Man dead in Nature in Trespases and Sins. Ten thousand Pounds is a less Sum then ten thousand Talents, but they are both alike to a poor Beggar who cannot command a Six-pence, and were



be to be hanged for want of ten thousand Talents, his Heart would be little lightened tho' a Friend should assure him, he had gotten his Life upon Condition of paying ten thousand Pounds only. True it is comfortable, Christ may work by his Almighty Power Faith in us, and it would be little less comfortable tho' perfect Works were the Condition of Life; to know that possibly the Lord will work in us this perfect Conformity to his Will, and that he hath done it in some Sort for us, both these are equally impossible to us (unless with *Papists* and *Armianians*, and *Semipelagians* we maintain some universal sufficient Grace, and with the old *Pelagians* sufficient Strength of Nature left in us, both which as I am persuaded are false, so I fear are damnable) so are both these Conditions of Believing and perfect Obedience alike easy unto the Almighty Power of an infinite God.

#### S E C T. IV.

*In what Sense may it be said that Christ died for all, and every one of Mankind, especially in the visible Church.*

**T**HE Expression of Christ's dying for every Man, is that which cannot be found Fault with, seeing it is so frequently to be found in Scripture. In what Sense are we then to understand these universal Enouncements of Christ's Death, is the greatest Work, concerning which take these Assertions.

**ASSERT. I.** Christ died really for all these he is said in Scripture to die for; and that in Opposition both to *Socinians* who plead only for a metaphorical Ransom and deny that Christ did give a real Satisfaction to divine Justice, lest otherwise his Divinity might be evinced against them; and in Opposition to such who maintain tho' they cannot deny the Expression, that Christ died not really for Reprobates; but that it is said he died for them because it did seem in the Judgment of Charity that they were redeemed by Christ, and that they themselves gave out that Christ died for them; I should think that

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that Scripture speaks of Things not as Men conceive them to be, but as they are truly, and to admit once of this, is to evert all Scripture Certainty and to make it a Nose of Wax; for when the evidentest Truths are most clearly demonstrated from Scripture, this Glose if admitted will destroy all: To say and object, that Scripture indeed affirms such and such a Thing, but that is only in respect of Appearance and not really; this Glose is then but a dangerous Shift to shun the Dint of all Scripture Argument.

**ASSERT. II.** As Christ laid down his Life absolutely, even so when it is said he tasted Death for every Man, is this absolutely said and really meant; what Christ purchased was absolutely purchased, tho' I grant that Christ died and purchased Grace and Glory to be conferred upon and applied to Sinners thro' Faith, and this doth no more infer that he died conditionally more for the Reprobate then for the Elect; for Salvation flows in one Channel to all; there is but one Door at which all must enter, whither Elect or Reprobate, *Acts* xiii. 28.

**ASSERT. III.** The Death of Christ for Mankind was and is always to be measured by the Will of God in that eternal Compact betwixt the Father and the Son, thro' this Channel of mutual Consent and good Pleasure of Father and Son doth the Death of Christ stream. Hence tho' in itself of no Value to satisfy for the Sins of fallen Angels, yet because not appointed by the Law which is the Signification of the Will of the Legillator, yet is not therefore for them: Thro' this mutual Consent of Father and Son it is that however Remission of Sins be purchased to all, yet that it shall be effectual only to such as believe, and that such as shall despise this Grace and reject it, when holden out, and will not like *Babylon* be healed, shall be liable to Justice; thro' this Will of God, it is, that Christ by his Death shall redeem some effectually, and others despising their own Mercies shall perish. This Price therefore as it was a material Price for the Sins of the whole World, so was it in its Effects and Outgoings bounded and ordered by the divine unsearchable and most

holy Will of God ; according therefore to the Sense and Will of the Commandment which Christ received of the Father, did he die, whither for Elect or Reprobate.

ASSERT. IV. Christ died sufficiently, *i. e.* by a naked Sufficiency for all the World, *i. e.* his Death was of infinite Value so that it might have been a Satisfaction for the Sins of all Mankind, and in this Sense he died for Reprobates, that is, if he had pleased he was able to save them, so as their perishing did not proceed from any Defect or Want that was in the Death of Christ.

ASSERT. V. It may be said that all Sinners of Mankind have greater Interest in Christ's Death than Devils have, whose Nature he did not assume ; and to say that any of *Adam's* Posterity, who in the visible Church hear tell of a Saviour, of an *Immanuel* God with us, and to whom Remission thro' his Blood is offered, have yet no more Interest in Christ nor in his Blood than Devils have ; is that which of all Things I shall (I think) be hardliest ever induced to believe or close with, and is in Effect above the Reach of my poor Judgment to conceive ; surely there is a Relation founded on the specific Unity of that human Nature which Christ did assume, to which every Individual of that Kind may challenge some Relation, and thro' which, Actions proceeding from that Relation are more warmly and concernedly looked on by such as are thus related, then they can be for others, who cannot put in for such a Claim ; surely this may be said by Christ to every Man, *Thou hast destroyed thyself, but in me is thy Help found* ; but this could not be said to fallen Angels, for there is no Help for them in Christ, *What have we to do with thee thou Jesus of Nazareth* ? The infinite and glorious Diety assuming unto itself, in an inseparable and real Union, human Nature fallen in *Adam* ; and so becoming *Immanuel* God with us, did in that very Act lay a Foundation for Reconciliation of God and Man, and by this allying himself with us, doth give us Ground with a greater Confidence to approach to Christ with more Warmness of Heart, and with Boldness of Faith to look on God thus related.

To

To grant to Reprobates in respect of Christ's dying in a Nature common to them, and not to Devils, a greater Interest in Christ's Death than they, and yet to deny it absolutely to them, is to speak Contradictions, and to admit and affirm the Comparative where the Positive is denied. The black *Ethiopian* for all his white Teeth cannot be called simply white. And it is extrinsecal to tell upon what Account Reprobates have Interest, if the Interest itself be questioned, whatever the Account be. But Reprobates have greater Interest in Christ's Death than Devils have.

ASSERT. VI. The Death of Christ is sufficient to save Reprobates by an ordinate Sufficiency, the Death of Christ is so by Law (which is the outward Expression of God the Legillator's Will by which every Thing is constitute in it's proper Being) constitute and appointed for Reprobates or for all within the visible Church as it is applicable by them for Salvation, Justice being thereby fundamentally satisfied: This I shall explain in the next Section. This Death is no Ways applicable to fallen Angels, nor hath Christ satisfied divine Justice fundamentally for them.

ASSERT. III. Christ so far died for all within the visible Church who have such Interest in his Death in regard of it's legal, ordinate Sufficiency for them, as that Life and all the Benefits of the New Covenant are offered thro' it to them, and so far are they concerned in it, that all within the visible Church are to lay hold thereon for Remission of Sins, and so far concerned therein that there is a Promise of Salvation thro' it in Case of Faith, *Mark xvi. 16.* If Jesus Christ did not satisfy at all for the Sins of Reprobates, then tho' some Reprobates should flee to this Altar, and take hold of the Horns thereof, they should be dragged therefrom and slain by Justice, even as the Devils would or could believe on Christ, yet should not their Faith save them, because they have nothing adoe with Christ nor his Blood, *Mark v. 7.* And had Reprobates as little adoe with Christ as Devils, no Gospel could be, or would be preached unto them, more than  
unto



unto Devils, who are by God's Providence cast in among the Elect likeas Reprobate Men are, and so it should follow that there are some in the visible Church which are not salvable on Gospel-Terms which is absurd. Ye will say, God knows that Reprobates will never embrace the Offer of the Gospel, therefore he may promise Salvation unto them upon that Condition. **ANSW.** And God knows that if he should offer the Gospel unto Devils, if he hardened their Hearts, they should likewise reject it, And may he therefore make an Offer of Salvation thro' Christ's Blood that was never shed for them? Be it so that Reprobates shall never believe, yet if they should believe they should be saved and that thro' Christ's Blood, but if Christ's Blood was never shed for them, they could not be saved by it upon no prestable Condition whatever, *Gen. iv. 7.*

**ASSERT. VIII.** Christ died so far for Reprobates, that they have such Interest in his Death, as thro' their rejecting it, they become guilty of the Blood of the Son of God, and of crucifying him afresh; If their Sins had not crucified Christ, How can they look on him whom they have pierced? How can they be charged with his Blood any Manner of Way, *1 Cor. xi. 29.* if their Sins had no Hand in his Death.

**ASSERT. IX.** Christ died so far for Reprobates and they have such Interest in his Death, as that they thereby enjoy many Privileges, Gifts, Mercies, which else they should never enjoy: By the Death of Christ many Favours do accrue to all within the visible Church, yea to all Men: Were it not that Christ died, this World would have been a Stage for the Justice and Wrath of God to rage in: Hence some wicked Folk enjoy Health, have Offers of Peace, are spared, are fed, clothed, have many Mercies, Deliverances, taken into external Covenant, receive Gifts, and moral Endowments from Christ of his Fulness, receive Offices in his Church from him as Mediator; hence Judas is made an Apostle, and Christ purchased all these by his Death. Neither doth it satisfy to alledge that all these Mercies flows consequentially

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ally to them for the Elects Sake, as I shall afterward shew.

ASSERT. X. Christ in so far died for Elect and Reprobate, as he hath not only Right of Conquest over them, but a Right of Purchase of their Persons and Fortunes, to do with them, and to employ them as he pleases, and in this Respect he is said to buy them, 2 Pet. ii. 1.

ASSERT. XI. Christ died not primarily and principally and formally, either from special Love or Good-will towards them, or Intention to save them for Reprobates; but they are the material Object of his Death, *pro quibus non propter quos mortuus est*, for whom he died in a common Way, they are the Object of a common not of a special Redemption, for whom he died, not for whose Sake he died, *objectum attributi non attributionis*. He died secondarily and consequentially only for them, not primarily; that look as all within the visible Church have a Gospel-Call, but it is for the Elects Sake, among whom by God's Providence they are casten: So Christ died for all, that by his Death holden out for all he might save his Elect; how Christ's Death for all sufficiently doth contribute to the Salvation of the Elect, I shall show afterwards. Thus Christ may be said to die for all, and for the Reprobate.

### S E C T. V.

*What is that Privilege which doth result unto all within the visible Church from the Death of Christ.*

OUR Lord Jesus Christ really dying for all within the visible Church in some Manner (as hath been before explained) must of Necessity infer some Privilege or Relation resulting to the Objects of his Death ~~thereby~~ through. Now what this is, is worthy of Enquiry. Divine I confess who have asserted the universal Extent of Christ's Death have variously and to little Satisfaction expressed themselves in this Matter. Some main-  
taining

taining a Power in God to bestow Salvation without Vi-  
 olation of his Justice to be the result of this, as if God  
 could not without the Death of Christ and his Satisfac-  
 tion in Justice pardon Sin, and which now in Prospect of  
 Christ's Satisfaction he may (which is rather a Privilege  
 redounding to God than to Man, if I may so speak)  
 some averring that a Possibility of Salvation to Mankind  
 (which without this was not) to be the result, and par-  
 ticularly that there is sufficient Subjective Grace purchas-  
 ed, and by reason of the Purchase given to every Man,  
 whereby he may if he will save himself. Some say a  
 Purchase of Salvation upon Gospel Terms. *Corwinus* the  
*Arminian* (running mad in his Subtilties) tells us, that  
 Christ by his Satisfaction deserved or merited that God  
 might be able actually to save us, or that he might be  
 in Capacity to will our Salvation, or that he might will  
 our Salvation: *Christus meruit ut Deus posset actu salvare,*  
*vel ut posset velle salvare*, Cap. 27. Pag. 436. cited by  
*Twiss*, all which and some otherways do not yield that  
 Satisfaction which is desirable in this Head, and in re-  
 futing of which I will not now stay; only I shall hum-  
 bly offer to Consideration what I think in this Matter,  
 and shall desire the Reader to mind that Distich, ———  
*Si quid novisti rectius istis candidus imperti; Si non, his*  
*utere mecum.* Let us in the first Place take up and con-  
 sider the Case and Circumstances in which Mankind as  
 it was the Object of Christ's Death was stated, how Christ  
 found it; Christ then died not for them as they were right-  
 eous; he found them not in a State of Innocency but in  
 Rebellion against the Lord; when he passed by them  
 they were in their Blood; They had violate a just, holy  
 and righteous Law, they were obliged to undergo the  
 Punishment of eternal Condemnation, denounced God's  
 Rebels, and forfaitured and cast in the Prison, where Sa-  
 tan is the Jaylor, where their Lusts like Chains bind  
 them Night and Day, that they cannot stir, being  
 led Captive at the Will of the Prince of the Air. This  
 is the howling Wilderness where we are found in by  
 the Lord. We would consider the Law condemns

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*two* Things. (1.) Something that is fundamental to which it relates. (2.) Something that is circumstantial, ordinate and positive. The Law in both these Respects must be satisfied, or underlien by the Sinner, ere he can be free of the Law altogether. The fundamental Ground upon which the Law goes must be satisfied, and that is the Debt Sin, which makes us liable to the Law; while Sin is not taken away but remains, there is no Delivery from the Law: And then the Law must be satisfied (improperly so said) as to what is positive, circumstantial and ordinate in it, and we are said to satisfy thus when besides Payment of the Debt, for which Law-Execution passes against us, we by such institute Formalities going about them frees ourselves of the Executions of the Law, which the Law requires in Order to it's Satisfaction, for it's better Form and Honour, and Solemnity as it were. Now this first is the Ground of the second: But without both these there is no Freedom from the Law; as it is with a Man in Prison for Debt, *two* Things keep him in. (1.) The Debt unsatisfied. (2.) The Law-Executions, his being denounced, and the King's Rebel, and the Order for incarcerating his Person: If the Debt be paid, there is Ground for him to relax himself, to get a Charge to set at Liberty, to suspend and reduce the Sentence past against him, for which the Law-Executions past against him; because the Law is fundamentally satisfied. If the Debt be not paid, there is no just Ground to free himself: If the Debt be paid, and he unwilling to come out of Prison, and therefore will not use the Means to come out, will not suspend, or relax, nor use the Formalities and positive Circumstances instituted for the greater Solemnity and Splendor of the Law; tho' ye pay the Debt, and instruct the same to your Keepers, yet will not this liberate you, ye will stay still in Prison, till ye suspend and relax, and get a Charge to set at Liberty; tho' by Payment of the Debt there is Ground in Law to come out, and to sue for this Liberation: And the Reason is, as he was formally, solemnly, by Intervention of Law insti-



instituted Formalities casten and put in Prison (for his being simply a Debitor did not incarcerate him) so must this Law being fundamentally satisfied, be likewise formally satisfied; as he was formally cast in Prison, so must he be formally relieved and come out; so in like Manner I say the Sinner that is shut up in the Prison of Sin, against whom the condemnatory Sentence of the Law is past; by the Satisfaction and Death of Christ, the Law is fundamentally satisfied for the Sinner, be what he will, if of *Adam's* Posterity, and hear the joyful Sound, and he hath such Interest in the Death of Christ, and it is applicable unto him, as that in Law it is competent to him to make use of the Satisfaction of Christ for his Liberation, and finally that there is no fundamental legal Impediment in the Way of his Liberation; for two Things stand in the Way of the Sinner's Happiness, and makes his Salvation impossible. (1.) The Sentence of the Law, Justice past upon him for his Sin, for which he must satisfy. (2.) The Sinner's Unbelief which keep all the Executions of the Law, and the Wrath of God upon him; now I say, till both these Stones be rolled away from the Sepulchre, no poor dead *Lazarus* can come forth. The first Bar and Impediment is removed by the Death of Christ, so as there is an evident legal Ground given to the Sinner for Reduction of the Sentence passed against him by the Law of Works, yet the second is not; but the Law-Executions continue, the Wrath of God, the Chains of Sin, bind us till we believe, till we relax by using the institute Means the Lord hath appointed. If no Satisfaction were made for Sin, God having actually determined and constitute that without Satisfaction to the Law, there should be no Salvation tho' the Sinner would never so fain believe, yea (tho' impossible) he should believe, he could not therefore be saved, because it's unalterably constituted, *that without shedding of blood there is no remission of sin*, hence *Eph. i. 7.* Redemption or Forgiveness is thro' Christ's Blood; for the faithful God hath declared it; *In the day thou eatest thou shalt die*, thou or some for thee, *the wages of sin is death*. Where-

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Wherefore I think that all that are called to believe have this Advantage resulting from the Death of Christ for them. (1.) That the Law is fundamentally satisfied, so as there is no objective Impossibility arising from the Covenant of Works, and Want of Satisfaction to Justice, in the Way of the Sinners Salvation and Deliverance, but that it is competent to them to propound his Satisfaction for their Justification and Freedom from the Sentence of the Law. (2.) That there is a remote fundamental Right acquired to them whereby they may seek, claim, receive and make use of the New Covenant, which Right I have formerly described. Now, tho' none but the Elect shall be saved and make use of these Things, yet have all Right thereunto, this is that Price which is in the Fool's Hand to buy Wisdom; the Grace of God which so many receive in vain. The Reprobate in the visible Church, tho' the Law be fundamentally satisfied, and no legal Bar of that Nature in their Way to Heaven, being left to themselves and the Power of Unbelief, and destitute of the efficacious Inbeing of the Holy Spirit, tho' they have a Price in their Hands, yet neither do nor can buy Wisdom, and so, tho' in respect of the Want of subjective Grace, their Salvation is impossible, yet not in respect of the Want of objective Grace, or sufficient Law-Access to propound relevant Defences, and Reasons of Reduction of the Sentence of the Law; and hence Christ is called *the saviour of all men, but especially of those that believe*, 1 Tim. iv. 10. not only because he preserves Man and Beast, *Psal. xxxvi. 6.* but as he hath the common Relation of a Saviour to them, being a *propitiation not for our sins only, but for the sins of the whole world*, 1 John ii. 2. As a Physician in his Office is related unto all, tho' he heal none but such as employ him; so Christ hath indeed a general Relation to all, all are allowed to come to him, and he bound to heal all that come to him.

Thus ye see plainly what Benefit we have by Christ's Death, I fear many shall curse the Day that ever they heard so much of the great Salvation; good were it for such

such that they had never any more adoe with Christ then Devils have : Look to yourselves, *despise not him that speaks from Heaven*, make use of the Price that is in your Hands, take heed you deny not this little ; think you, you rob the Lord Jesus of his Glory and Purchase, and hack and hew at the Cords of your own Salvation and Consolation, and give Occasion to brand the real and gracious Offers of the Gospel with Deceit and juggling, and double dealing ; let not the shunning of one Extreme make you dash on another.

## S E C T. VI.

*Some special Arguments shewing that Christ died in some common Sort and sufficiently for all within the visible Church.*

**T** Here are five special Arguments and Reasons which incline me to think that Reprobates within the visible Church have some Interest in Christ's Death.

REASON I. The universal Strain of Scripture which expresseth so frequently clearly and variously that Christ died for all, and that without any seeming Contradiction from other Scriptures, *Isa. liii. 6. The Lord hath laid on him the Iniquities of us all. 2 Cor. v. 14. We thus judge that if one died for all, then were all dead, and that he died for all, &c. Rom. v. 18. By the righteousness of one, the free gift came upon all men unto justification of life. Heb. ii. 9, 10. That he by the grace of God should taste death for every man. 1 Tim. iv. 10. Who is the saviour of all men, especially of those that believe. 1 John ii. 2. And he is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world. 2 Pet. ii. 1. denying the Lord that bought them, and many others ; and almost the Death of Christ is universally express'd wherever it's Object is mentioned : There are four Considerations which make me build the more upon this. (1.) That these Expressions are made use of to express the Objects of Redemption, which are used, and by which*

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we are made to believe the most universal Truths, as, that every Man is created of God, that all shall die, shall rise again and the like : If therefore we believe these Truths because indefinitely and universally expressed ; Why not, that Christ died for all and every one which is as universally exprest ? (2.) These Testimonies declaring and expressing the Extent and Universality of Christ's Death, are not contradicted plainly by other Scriptures ; or there is no Scripture which testifies that there are some which have no Interest in his Death, nor can the same be gathered by any necessary Consequence from Scripture, for any Thing I could ever perceive. Hence when Christ is said to draw all Men and the like, there is Reason to restrict this universal to a certain Number of all Sorts and Ranks of People, because express Scripture and undeniable Experience tells us, that all are not drawn, and so in the like : But we have no such express Testimonies of Scripture to be a Ground to us to restrict those universal Propositions as (if the Lord will) shall be made good. (3.) Consider the various Manner of Expressions by which the Extent of Christ's Death is holden out, as it would seem of Purpose to put the Business beyond Debate, and to elide whatever our Imaginations and Unbelief might say to the contrary : Here are first as comprehensive universal Expressions in the Matter of Redemption, as there are in the Matter of Sin, Death, Creation and the Resurrection, all are said to be redeemed, as all are said to die, to have sinned ; it's expressed by the Term *World* and *whole World*. Again, lest ye should say that the *all* spoken of, is all Sorts of Men, not *each*, or every Man of Mankind : The Spirit of God meets with them in *Heb. ii. 9.* where it is said, *Christ tasted death for every man*, [*Gr. upee panto not pantu ;*] for each particular Man : And lest ye should still say, this every Man, is every Elect Man, the World of the Elect. The Lord of Purpose to obviate this Cavil expresses himself partatively and distinctly, and told us that he is the Saviour of all both Elect and Reprobate, especially the Elect who believe, *1 Tim. iv. 10.* And lest it should af-



ter all this be said, that this is a Salvation of ordinary preserving Providence, as he is said to preserve Man and Beast, he tells plainly that he is *the propitiation not only for our sins who believe, but for the sins of the whole world*, 1 John ii. 2. And with what Face or Colour of Reason can it be said that such an extensive comprehensive Word as the *World*, yea the *whole World*, and that as opposite to a determinate certain Sort of People should mean the little Flock of the Elect *Gentiles*, and that in this Place only, and no where in all the Scripture beside: And finally, the Spirit of God tells us plainly, to put the Matter beyond Debate, that Christ bought Reprobates, 2 *Pet.* ii. 1, 2, 3. the same Words used, *Rev.* v. 9. and xiv. 3, 4. *Gal.* iii. 13. not such as gave out themselves, or were thought in the Judgment of Charity to be really redeemed, but designed and deciphared as such, yet brought on themselves swift Damnation, these are said to be bought. And as it would be an incongruous Speech to aver of these false Prophets, that they *denied the Lord who elected them* from Eternity to Glory (which they say is of equal Extent with Redemption) tho' they gave out themselves for elected Persons; so is it incongruous to affirm they were redeemed by Christ if they had no Interest in Christ's Death at all, more then in God's gracious and eternal Election: Besides, let us but thus distinguish and gloss, And what shall ye be able to prove as real from Scripture? It is not far from the Distinction of *Secundum te est verum; Secundum me est falsum*: It's truly said so, but it is not meant as it is said, but as it appears; then Christ died only in Appearance as *Mahomet* saith, then *Paul* may be said not to be really converted, tho' it be expressly affirmed in Scripture, only he seemed to be so, and gave out himself to be so, I confess it is a Distinction that cannot be insisted upon.

(4.) That however Justification, Effectual Calling, Sanctification, Glorification are of as large Extent as Redemption, as some maintain; and that it is a certain Truth that he hath elected, sanctified, glorified and justified some small Ranks as well as redeemed them; and that

merely

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merely upon this Account these general Terms are used in the Matters of Redemption, and because of the vast Church of *Gentiles*, to whom the Gospel was preached, and of which the Church of God's Elect was to consist under the New Testament, and not so under the Old. I ask, How comes it that it's not said in Scripture that God hath elected the whole World, sanctified every Man; for in that Sense it is as true that God elected, sanctified, justified and glorified them all, as that he died for them all; for he elected, justified and sanctified all Sorts and Ranks of Persons? Why are comprehensive Universalities used in the Matter of Redemption, when such Restrictions are used in the Matter of Election and Justification? Surely (that I may express myself in the ingenuous Gentleman Mr. *Polebill's* Words) it imports this much to us, that Redemption hath a larger Sphere than Election hath, and therefore the Scripture contracts Election in Words of Speciality only, while they open and dilate Redemption in emphatical Generalities: These Considerations move me to think that there may be a general common Redemption of all Mankind, I dare not gainstand such Light, and express clear and various Scriptures; I conclude then, that as the Lord, if he had pleased, might have made his Son die for all, and having done so, could have expressed it in Words sufficient to make us believe it; if Words can express and hold out this Truth to us, I think we have it. And I ask, were it true that Christ died for all, What Form of Words imaginable is not this holden out to us by that we could desire? And what Expression will not that Distinction in Reality and in Appearance elide.

ARGUMENT II. That by granting such an universal Interest in Christ's Death, the Reality, Ingenuity and Truth of the Gospel Offer is holden out to us clearly, which the most learned of such as maintain a more particular Redemption do find themselves strained with, while they deny Reprobates to have any Interest in Christ's Death at all. If Christ hath not in some Sense really died for all within the visible Church; How can

there be an Offer of Salvation holden out and declared to them thro' Christ's Blood? Is not this Salvation a mere Chimera, Salvation to them thro' Blood not shed for them? How are they commanded to lay hold thereon? What a Cloud is this they are desired to embrace? They are commanded to receive an empty Purse to make them rich; How can Salvation be promised thro' Christ's Blood if they believe, when (tho' it's impossible) if they should, yet were it impossible to them to be saved thro' Christ's Blood, if this Blood was not really shed for them any Manner of Way? Is this according to the Truth of the Gospel, for if Christ had not died for them, then could not Christ by any prestable Condition save them by his Death; for this Hypothetick Promise can no more be fulfilled then that two Contradictions can be both true; and I may say with as great Truth to a Man, that if he drunk up the Sea, that then I will give him all the World; and therefore when Ministers say to any, not Elect, If ye shall believe ye shall be saved thro' Christ's Blood, as they are warranted to say that to all, they proclaim a Falseness, for tho' they should believe (grant it were as impossible) yet could they not be saved thro' Christ's Blood; however God might save them another Way. Doctor *Twiss* in his *Vindiciæ Divinæ Gratiæ*, in Answer to this Objection grants all that is desired, Page 439. 440. for he distinguishes a two-fold Grace. There is (saith he) inherent Grace, such as Faith, Repentance, Love, Patience and these are not offered to Reprobates, nor do they reject, embrace or receive them; and there is circumstant Grace which he calls Justification and Adoption, the same which others call relative Grace, which he saith are indeed offered in the Gospel to Reprobates, and therefore they may be obliged to believe for these, and that because however Christ died not to impetrate inherent Grace for Reprobates, and which is not therefore offered to them, yet he grants he died to procure to them Remission of Sins and Salvation upon Terms of Believing; so as according to him, all these circumstant Graces, as he calls them, are indeed procured to Reprobates, but

not to be conferred on them but upon their Believing, which Condition the Lord efficaciously purposes they never shall perform, but the Lord Jesus by his Blood hath purchased the inherent Graces of Faith, Love and Repentance to his Elect, and that absolutely, and no more is sought.

But against this, I find this weighty Objection proponed by Doctor *Twiss*; That the same Difficulty occurs to me if I maintain an absolute Decree of Reprobation; for, saith he, granting that God did from Eternity reprobate *Judas* or any other, or purposed not to save him thro' Christ's Death; this Man cannot be saved tho' he should believe, more than he that is not redeemed can be saved in Case he should believe. Therefore as notwithstanding of the Decree of God's Reprobation of *Judas* and *Cain* which cannot be broken, and thro' which it is impossible but they must be damned; yet Salvation may be offered to them, and they may be commanded to believe on the Name of Christ, and it may be promised that if they believe they shall be saved: So notwithstanding Reprobates cannot be saved by Christ's Death; yet may Salvation upon Condition of Believing be offered and promised them thro' Christ's Death: This Objection is not really so strong as it appears to be, for I easily Answer, (1.) That as in this Supposition that *Cain*, *Judas*, *Saul* and other Reprobates were never elected, so could not Salvation be offered or holden out to them by or thro' Election, nor could it be said to them believe and ye shall be elected, or thro' Election ye shall be saved, because they not being elected, but really excluded or passed by; therefore they should never as such be saved. So Reprobates (as is maintained) never being redeemed, but excluded from the Merit of Christ's Passion, Salvation can never be offered to them thro' Christ's Blood; for that is an Offer of what is not, and never can be: Now, the Scripture offers Salvation thro' Christ's Death unto Reprobates, and therefore behoved there a Salvation to be purchased thereby to them; yet doth the Scripture never offer Salvation thro' Election, nor as such



desire them to believe, nor to lay hold on Election as the Ground of Faith; and if they were upon the Account of Election commanded to believe, or were Salvation offered to all upon the Account of Election, then should it follow that all are elected. (2.) The Difference stands here, It's true presupposing the Decree of Reprobation, tho' a damned Reprobate should believe, yet in *sensu composito* he could not be saved, for he that is predestinated to be damned cannot be saved; but this is true in *sensu composito* only and *ex consequenti*, in which Sense it was impossible to Adam to forbear eating the forbidden Fruit, for the Decree of God cannot be broken, yet it is not true in *sensu diviso*; for simply and absolutely God could or would save Judas or Cain if he believed, as is clear from Gen. iv. 7. *If thou Cain do well, Shalt thou not be accepted?* That is, there is no legal or real Impediment in the Matter itself to hinder it: But if Christ had not died for Reprobates, then could not Christ in *sensu diviso* save them thro' his Blood, tho' they should believe in him, because of a real legal Bar in the Way which hindered; none can come out of Prison, but such for whom the Law is satisfied; the Decree is wholly extrinsical to those Things about which it is versant, and makes not the Salvation of any Man either possible, actual or necessary in itself: *Decretum nihil ponit in re.* But the Redemption of Christ is so legally intrinsical to a just Delivery and Salvation of Sinners, as Matters now are constituted, that Salvation cannot be without it; and therefore if Christ could not give Salvation to some tho' they should believe (and that because of the Truth and Equity of the Law which cannot be infringed and broken) then I think or see not how he can offer Salvation unto them on these Terms: I grant that Reprobates cannot believe, no more can they keep the Commands perfectly, but it is false to affirm now to any of the Sons of Adam: If thou keep God's Commands perfectly in Time to come thou shalt be saved: for the Law cannot give Life, not only because it cannot be obeyed perfectly, but because it requires Satisfaction.

Satisfaction for Bygones, which our after Conformity thereunto would not amount unto.

A third Reason which sways me, is taken from the sure and clear Grounds of Believing and Consolation that is hereby laid down; and certainly it is desirable to have a clear and solid Ground for our Faith, and to have the Way to the City of Refuge made plain, if this furnish us this sure Ground of Faith and Believing, with which we may answer all the Objections of the Law, and which without this cannot be done, then I think this Doctrine is to be the more welcomed.

For the opening of this therefore more fully, I shall speak to these four Things. (1.) That in the Gospel there is Ground not only for a weak Hope, but for a Confidence and Assurance of Faith. (2.) That setting the Death of Christ aside, all other Grounds are insufficient to minister that strong Consolation and Ground of Assurance they yet are allowed. (3.) That however these other Grounds yield not that Ground of strong Consolation, yet they yield a Ground to bottom that Faith that is sufficient to justify us. (4.) That Christ dying for us affords us Ground of strong Confidence and Consolation.

For the first, That in the Gospel there is not only Ground of Hope, or to keep from Despair holden out, but such a sure Foundation laid down as may ground the strongest Faith of Assurance, is already partly cleared; for if the Gospel give no Grounds for the Assurance of Faith, then could we not be commanded to come to the *Throne of grace with full assurance of faith*, as it is, *Heb. x. 21, 22.* and hence it is the very Design of the Gospel, of the *Covenant well ordered in all things and sure*, that we should have *strong consolation*, *Heb. vi. 18.* Jesus Christ the precious Stone laid in Zion is a sure Foundation, *Isa. xxviii. 16.* and *whosoever believeth on him shall not be ashamed*, The *Covenant is ordered in all things and sure*, *2 Sam. xxiii. 5.* which is the Ground of Faith. You will say it is a sure Foundation in Case you believe, Believers only are allowed to have Confidence. I ANSW.

It is a sure Foundation believe we or not; and tho' it be true, none but Believers have Certainty of their well-being; yet notwithstanding doth the Gospel hold out to Faith certain, sure, and strong Grounds to bottom upon.

*Secondly,* That setting aside the Death of Christ, all other Grounds do not yield that Ground of Certainty which some say are the only Grounds of Faith; for (1.) The naked and absolute Sufficiency of Christ doth not warrant any confidently to believe Salvation thro' him, for tho' he be able, yet I doubt he will save me. (2.) Nor the gracious merciful Nature of God or Christ; O he is merciful truly, but it is to whom he will, to the fewest Number of Mankind, and possibly never to me, will the Sinner say; the most that this warrants is Hope; besides God's Power and gracious Nature were revealed to Man by Nature, and sure the Gospel gives Ground and reveals surer Grounds for Believing than Nature. (3.) Nor the Promise of Salvation in case we believe, for tho' this speaks most comfortably after they have believed; yet it doth no wise ground their Faith at first to which this Promise is annexed. Not doth (4.) The Command of God give Ground of this Confidence, because Commands do indeed warrant the Acts of the Will, but they are not the proper, formal or intrinsecal Warrant or Reason why the Understanding acteth toward any Object; the elicit Acts of the Understanding such as Believing flow from the Evidence that is in the Object, or the intrinsecal Credibility thereof. Nor (5.) Will your making Faith an Act of Election of the Will of Jesus Christ as a sufficient Saviour to save you, evince what is controverted; for as I said formerly, if ye will choose Christ as a fit Mean to attain Salvation, which is *the end of our faith*; then it naturally chooses Christ as dying for it, for Christ only as dying for me is a fit and sufficient Mean thro' which I may attain Salvation; and to say it's the Will's choosing of Christ as the chief Good, that is justifying Faith, then I say plainly that then Faith were Love, and that we were justified by

Love;

Love; for what is choosing Christ as the chief Good but our loving and preferring him before all other Things; and therefore they yield not the Ground of Assurance which is allowed.

*Thirdly*, That the Grounds laid down by such as restrict Christ's Death to the Elect only, tho' they cannot bottom a Faith of Assurance, yet notwithstanding may warrand such a Faith, tho' weak, which is sufficient to save a Man; they give Ground indeed for a Man to cast himself on Christ, with this, It may be for ought I know, Christ hath died for me, therefore will I venture as the four Lepers did. He that thus comes betwixt Hope and Despair shall never be cast off. Hence such as reject the Gospel are inexcusable, tho' Ministers do not tell them Christ died for them; because there are Grounds sufficient to bottom such a Faith as will save Folk; now Hypocrites will not believe, will not cast themselves on Christ, hence they justly perish.

*Fourthly*, That the Doctrine of the universal Extent of Christ's Death doth yield a clear Ground and an infallible Evidence for the strongest Faith, so as to remove all doubting, and to fill the Heart with joy unspeakable, and full of glory; for what can a poor Sinner stung with the Law desire more for the Satisfaction of his Conscience, then to know that his Sins are satisfied for by the Death of Christ, against which nothing can be said, and therefore is accepted by Justice; Doth not this minister Ground to plead for Pardon confidently and to look for it? Do we not see it strongly inferr'd by the Apostle; *It's Christ that hath died for us, Who shall condemn? Isa. liii. 11. he shall justify many, for he shall bear their Sins; And who shall therefore lay any Thing to our Charge?* What is it that we can be charged with that this will not sufficiently answer? *Acts ii. 37, 38.* when these three thousand were pricked in their Hearts with Peter's Sermon, charging them with the Blood of Christ; What Ground of Encouragement to believe got they? Ye see it; *Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of your Sins:* But how



is this grounded? For the Promise is unto you, and to your Children: And do not all Promises flow thro' Christ's Blood? Now, *Ver. 41.* it is said, *They that gladly received his Word*, this Word, of the Promise belonging to them of God's sending his Son, was a good Word, it answered all their Doubts, calm'd their Fears, and settled their Consciences; What can be more comfortable to a Malefactor, sinking under the Apprehensions of a fearful and ignominious present Death, than to be certainly informed there is a Pardon come down to him from the Prince, Hath not this Man sufficient Security not to fear? But ye may say, that in respect there is no certain Connexion betwixt Christ's Death and Salvation, for all are not saved tho' Christ died for all; How then can a Man ground the Expectation of his Salvation from Christ's Death? And some say further, that therefore the Doctrine of the Extent of Christ's Death yields less Comfort then the other; for according to it, Christ hath died for some that shall never be saved, therefore may I believe Christ died for me, and yet never be saved; whereas we tell and assure that all for whom Christ died shall certainly be saved. I ANSW. That altho' there be no physical Connexion betwixt Christ's Death and Salvation, so as all that Christ died for any Manner of Way should be saved, yet is there a legal Connexion which is sufficient to bottom a justifying Faith upon; for tho' Sentence doth not always really ensue upon, or be connected with good Right, but oftentimes he which hath the best Right is condemned, especially if he plead it not; yet is a good Right a real Advantage to a Man, and gives the Man sufficient Warrant to plead before any just Judge, and of confident Expectation of a Sentence in his Favours: So I say, there is a legal Connexion betwixt Christ's Death and Justification, a legal arguing from the one to the other, *Isa. liii. 4, 5.* holding to the Words as they are translated, *Rom. viii. 32, 33, 34, 35.* and therefore tho' without Faith there is no certain Connexion betwixt Christ's Death and Salvation, yet as Christ's Death is stated in the Eye of Faith, and to Faith there

there is always a Connexion; Therefore tho' none shall be saved but such as believe in Christ, tho' Christ did some way die for them, yet it will not follow that therefore, here is no certain Encouragement to Faith. Suppose a Man condemned with several others for Murder or Crimes of that Nature; Now surely I, that would assure him there were a Pardon come down for him, and all the rest of his Neighbours from the Prince, would speak much more comfortably to him, than those who only tell him some are pardoned, but cannot tell him whither he be one at all; but he is allowed to hope the best, the Prince is gracious; Now which of us do yield the Malefactor greatest Ground of Encouragement, and clearer Defences and Reasons of affoiling; you, or I, in this Case. You will say, we can answer a Man, that if he believe he shall be saved, and you can do no more.

ANSW. Mark but this, the Assurance ye give the Man in this Case is founded on his own Believing and not so much on Christ, and the Ground of his Faith being in himself will occasion many Fears and Questions anent the Reality and Certainty of that Faith, from the Knowledge of which ye build your Faith; and your Faith at first is but a *may be* as it respects Christ and Salvation thro' him; but the Assurance I give in this Case is from the Object itself; You say, you look certainly for Salvation because you know you have laid hold on Christ, so that your Act of Faith is the Ground of your Confidence. I say, I look for Salvation thro' the Blood of Christ Jesus, who hath died for me, and so I ground my Faith of Salvation on Christ's Death, therefore I build upon more solid Grounds than you, who build on yourself: And tho' some who deny universal Redemption and did never first believe Christ died for them, much less for all, have (I deny not) attained to a great Measure of Assurance of Salvation, and lived and died in the Joy of the Holy Ghost and Peace of God, it makes nothing against this, for they denied not this universal Redemption, this common sufficient Redemption which I maintain; but that Christ died for all in the Sense

*Arminians*

*Arminians* maintain, wherein I go alongſt with them : See what I have formerly ſaid to this, *ſect. 4. Object. 5. Chap. v.*

**ARGUMENT and REASON IV.** taken from the Re-  
probates, which by the Death of Chriſt for them are made  
more inexcusable, and guiſty of the Blood of the Son of  
God, and of the Sin of his Murder ; if he died not for  
their Sins, How have they a Hand in his Death ? And  
if they had no Inter-eſt in his Death, How can they be  
obliged to believe on his Death, for the Remiſſion of  
their Sins ; they make not Chriſt to have died in vain :  
If the Death of Chriſt affords clear Ground for all to be-  
lieve, then I think it makes all Unbelievers more inex-  
cusable. Oh ! This is that which ſhall torment Folk  
moſt in Hell ; the Cry of the Blood of Chriſt which was  
ſhed for them, and on which they trampled, this great  
Price that was in their Hands : Oh ! Shall they ſay,  
that Chriſt had never died for us, or that we never had  
known it : This Blood which thy Sins have ſhed ſhall  
cry for Vengeance againſt thee, O thou Unbeliever, that  
wouldſt not receive this Blood ; what can thou ſay, but  
thou wilt not come, or thou believeſt not that Chriſt's  
Blood is ſufficient, or is ſhed for thee, tho' the Lord ſay  
it ; or like a Devil or damned Creature doſt thou hate  
the Blood of Chriſt as that thou canſt not ſuffer it to be  
applied to thee.

**ARGUMENT V.** Which inclines me to this, is drawn  
from the greater Glory and Reſpect that this Doctrine  
doth put on Chriſt, the Glory of Chriſt the Mediator is  
more illuſtrated hereby, and that in Reſpect, firſt, that  
hereby ſhines the Glory of his Grace ſuperabounding  
where Sin abounded, *Rom. v. 20.* The firſt and ſecond  
*Adam* are compared together and ſhews that the Grace  
to ſave and juſtify which was in the ſecond *Adam* was  
every Way as full, as the Sin, Condemnation and Death  
by the firſt *Adam* ; but if the Sin of the firſt *Adam* was  
imputed to all and every one of his Poſterity as they  
were in his Loins ſo that Condemnation and Death paſ-  
ſed upon all and every one : How doth Grace ſuperabound

to Righteousness, if Justification and Life be purchased only for a few elected Persons? If so great a Part of the World shall be shut out who were condemned by the first *Adam* from all Possibility of Salvation. Therefore it would appear suitable to the superabounding of Grace that the Merits of Christ should extend to as many as the Guilt of the first *Adam* did, otherwise the first *Adam's* Sin should condemn more then the second *Adam's* Righteousness could justify. (2.) Herein appears the Glory of Christ's Power most, it's said, *Rom. viii. 2. Christ condemned Sin in the Flesh*; now look the more universal the Conquest be, the greater it is and the more honourable: Therefore it would appear that Christ condemned all Sin in all Flesh, that it's authoritative fundamental Power to reign in all *Adam's* Posterity should be taken away, Christ as the lawful Conqueror got Sentence in his Favours against Sin as it was in human Nature, Sin was conquered in all it's Subjects, and Sentence of Ejection procured, and objected against it, out of all it's Strength. (3.) In respect of the Glory of Christ's Mediatorial Superiority over the World which is hereby illustrated; a King is counted the more honourable the larger his Dominions be; hence Mr. *Shepherd* saith frequently; Christ bought the whole World to himself: If all Judgment be given him because he is the Son of Man, and gave his Life a Ransom for many, Christ as Mediator could not have Dominion over them unless he bought them: It's true, he hath a Dominion over Devils tho' he never bought them; but this Dominion is a mere Dominion founded on a Right of Conquest; *he came to destroy* and did destroy *the works of the devil*; he overcame him and therefore rules over him, and hath him in his Chain, but he came not to destroy or condemn the World of Mankind but to save them, and therefore came to die and shed his Blood for them without which they could not be saved, therefore hath he a Right of Purchase to them; as the World was of the Devil's Party he overcame it, *John xvi. 33.* but as it was miserable and fallen in *Adam* he redeemed it; So as now Christ's Superiority even as Mediator



diator is established over the whole World: And it would seem more to the Praise of Christ as Mediator to put all Things under him, and to establish an universal Right of Purchase in his Person, to, and over all Men; so as there are none but he hath by his Death put in his Debt, spoiling Satan of all his Armour, at least by Price: As the first *Adam* therefore did lay a Foundation of Misery to all, and as the Devil by Sin overcame *Adam* and all his Posterity; so the second *Adam* did lay a Foundation of Happiness to all and restored all whatever the first *Adam* marr'd, reconcil'd all Things to God, took back at least fundamentally from Satan having overcome him, whatever he gained from the first *Adam*.

## S E C T. VII.

*Other Arguments for a sufficient universal Satisfaction for Reprobates.*

**A** VI. ARGUMENT I draw from 2 *Cor. v. 21.* and I frame it thus; If the Offer of the Gospel and Duty of Believing enjoined to every one, be founded on the Death of Christ; then that all may warrantably believe, it is necessary that it be a Truth, Christ died some Way for all; but the first is true, we being Embassadors in Christ's Stead, and having the Word of Reconciliation committed to us, saith *Paul* 2 *Cor. v. 20.* beseech therefore you that hear the Gospel to be reconciled; And what Ground give ye us to believe, to accept of Reconciliation? Because, saith he, *God hath made Christ sin for us* who are desired to be reconciled. Now, if all be desired to accept of Reconciliation, and that because Christ is made Sin for them, this being the formal Ground of the Command must reach as far as the Command to believe doth reach, and the Command reaching to all, the Reason or Ground on which the Command is universally pressed, must likewise reach, and extend to all, and every one, otherwise all cannot be obliged to the Command; hence to reply that the indefinite Enunciation of Christ's Death for us doth no more infer this

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Proposition (*he is made Sin for us*) to be extensive to all and every one, then other Propositions in the same Chapter as indefinitely expressed can therefore without the greatest Falsehood be extended to all and every Particular. To reply this, I say, is of no Strength, because the Argument is not drawn merely from the indefinite Expression, but from this, that Christ's dying for us is made the Ground and formal Reason why such as hear the Gospel should believe, and therefore must reach as far as the Command itself: The other indefinite Propositions mentioned in the first Part of the Chapter or in any other Place of Scripture are no Ground whereupon all are directed to any moral Duty binding all. I find this further replied and objected; that the Command (*be reconciled*) is not only founded on this (*God hath made him Sin for us*) but at least upon what is said, *Ver. 19. God was in Christ reconciling the World*, which cannot be universally extended; for God was not reconciling all and every one of Mankind, but the Elect World only; and yet is a Foundation of the Command, *be ye reconciled*, tho' it doth not extend to all whom the Command thereon founded doth extend to and oblige. Sicken like 1 Cor. vi. 18. 19. *Flee fornication. Know ye not that your bodies are temples of the Holy Ghost?* The Duty of Chastity doth bind all, but the formal Reason upon which this Duty is built, is not applicable to all, for the Bodies of all and every one are not Temples of the Holy Ghost. Therefore tho' the Command (*be ye reconciled*) reach all, yet (*that he hath made him Sin for us*) upon which it is grounded, it doth not follow, will reach all. Finally, they say the very Reason and Ground of Believing here given is plain from the Text not to reach to all, for it is said, *He hath made him sin for us that we might be made the righteousness of God*. Now Christ is not made Sin for all and every one from an Intention or Purpose of God, or to this End that all may be made the Righteousness of God. To the which I reply these four Things: (1.) Tho' I abhorrt *Arminianism* and the Opinion of an equal eternal Good will to all Men, Elect and Reprobate, yet

yet it may be said that the World meant, *2 Cor. i. 19.* which God was reconciling, is the World largely taken, comprehending all and every one of Mankind, and not the Elect World only; and that God in the Covenant of Redemption by sending his Son, to die for Mankind, did lay a sufficient Foundation and Ground for Reconciliation of the whole World; for it cannot be meant of actual formal Reconciliation; for the Elect were not actually reconciled to God by Christ before the Foundation of the World was laid. (2.) If it be meant of the Elect World which is spoken of, *Ver. 19.* then I deny that it is the formal Ground why the World should believe, or the formal Reason upon which our Faith should be founded; for then were Election a Ground of Believing. The only formal Reason of justifying Faith is (*for he hath made him sin for us*) There is indeed a Connexion betwixt *Ver. 19.* and *20.* and hence there is a copulative Connexion, *a then, a therefore,* not a *why*; why the Ministers of Christ desire and command them to be reconciled. (3.) As to the Scripture *1 Cor. vi. 18, 19.* I say that the Body of every Man and Woman is *jure* the Temple of the Holy Ghost, in which Sense I suppose the Holy Ghost speaketh, and upon this Account is every one to flee Fornication, because there is none but their Bodies are devoted and in Right appointed to be Temples of the Holy Ghost, tho' there be but too many in whose Bodies, alas, the Holy Ghost doth never dwell; or if ye will yet contend, say and alledge, that it is actually to be understood, then I reply that however all are commanded to flee Fornication, yet is not the Duty, *flee Fornication*, *1 Cor. vi. 18, 19.* directed to all in that Place, but only directed to the Saints whose Bodies are indeed Temples of the Holy Ghost: But the Command *be ye reconciled*, is directed to all within the visible Church of *Corinth*, yea, it being the Ministry of Reconciliation is directed to all and that upon the Ground there mentioned, because *he hath made Christ sin for us.* (4.) It is true God did not make Christ Sin for all, that all and every one might be made the Righteousness of God

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(that is) it was not God's Purpose, Aim, and End that all and every one should be justified, nor doth the Scripture affirm it; but however in regard thereto it was not the End of the Worker, Christ's End to die for all that they might be made the Righteousness of God; yet was it in regard of the Work itself, i. e. that to which Christ's Death was accommodated and sufficiently fitted. For it was, that they all for whom he died should be made the Righteousness of God or justified, even as *John i. 9.* *John* in regard of the End of preaching of the Gospel which was *John's* Work; God is said to send him that all might believe on Christ; for the Gospel was in itself destined for this; but in regard of the End of the Worker, *John* was not sent that all might believe on him; for God never purposed that all should believe; therefore it was never his End. Many Things I confess I find excepted by a Brother against this Distinction besides what I have noted, but being but mere Allegations weakly proven, I did not judge them worthy to be inserted here.

ARGUMENT VII. If all within the visible Church have Interest in and Right to the Promises of the New Covenant, then have they Interest in Christ's Death; but they have Interest in the Promises as I have formerly proven in the preceding Chapter, therefore have they some common Interest in Christ's Death; the Reason of the Connexion of the first Proposition stands here, that Christ's Death is the Channel thro' which all the Promises do flow, and hence called the Blood of the Covenant, *Mark xiv. 24. Matth. xxvi. 28. Heb. ix. 20. Exod. xxiv. 8.* It's Christ's Death that gave his Testament Strength to subsist in Law; none therefore have Right to the Promises but such as have Right to and Interest in Christ's Death; and if all within the visible Church have Interest in the Promises, then have they Interest in Christ's Death, thro' which and from which all these Promises do flow.

ARGUMENT VIII. I draw from the Sacrament of Baptism: If all within the visible Church are baptised unto the Death of Christ, then have all within the visible Church



Church Interest in Christ's Death: But all within the visible Church are baptised to Christ's Death, *Rom. vi. 3. Gal. iii. 27.* therefore have they all some Interest in Christ's Death. The Reason of the first Proposition is because the ordinate appointed Seals of any Thing when a Man gets them from one in Power they convey a Right to the Thing thereby sealed, as he that is infested in Land hath Interest in the Land, and hath some Title to possess the said Land and to meddle with the Fruits and Profits thereof. By Baptism we are as it were infest in Christ's Death, and therefore have Interest in it. And if by Baptism there be a real Obligation superadded to that of the Law of Nature on us to live to God and to obey him; Why should it not intitle us likewise to the good exhibited by the Lord to us? If we be engaged to the Lord for Obedience by this Ordinance, Is he not some Way mutually engaged to us, so as we may crave and have Ground to claim of him the Performance of the Good sealed in Baptism. Hence *Acts ii. 38, 39.* Peter argues from the one to the other, the Promise belongs to you, therefore be baptised. But

Saith the Loquacious *Anabaptist Jacob Tombs*, The Promise only belongs to Believers, *Rom. ix. 6, 7, 8.* hence called the Children of the Promise, therefore not to all. This I have answered formerly; the Promise do in a certain Sort belong unto all within the visible Church tho' they are accomplished only to the Elect; I confess our Divines in reasoning with *Anabaptists* upon the Sacraments have been wonderously wary and tender herein; for tho' they sometimes declare that Baptism is a Seal of the Covenant to all who receive it, yet when pressed by *Anabaptists* with this, that then Reprobates have the Promises and Mercies of the Covenant of Grace sealed to them when they are thus pressed, I would think they waver a little and are loth to affirm that the Sacraments are a Seal of the Covenant to all whom they have Warrant to bestow these Seals upon, or to receive them, which as it cuts the Throat or at least weakens their own Cause as it would seem to me, so do I find their Adver-

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aries taking Occasion hereby to glory not a little and to be hardened in their Error: I think therefore plainly it may be said with no Prejudice to, or without any Hazard of Truth, and to the great clearing and confirming of our Cause perplext with litigious Disputes and Questions anent the Nature of the Sacraments, and what they seal, I think, I say, it may be said plainly without any Hesitation that indeed the Sacraments do seal the Covenant of Grace to all who are commanded to receive them, and the Benefits thereof, so as they have a Right conveyed to these Things, and confirmed to them, tho' as to all of them the Word of God doth not take Effect, but they are such who receive the Grace of God in vain, to whom Promises are left and who fall short, in whose Hand there is a Price to buy Wisdom, so that hereby indeed they have no small Privilege: As some with the *Papists* give too much to Baptism, so others in Opposition give too little. These which say they have an external Right, yet no real Right, a conditional Right, that is, that the Sacraments only seal the Truth of this Proposition, *If thou believe thou shalt be saved*, do either speak what I could never conceive, or if I have conceived it, I could not but judge it an unsatisfying Noise of Words containing no substantial Truth of Words. Therefore these Promises as they are to Reprobates are true *veritate Juris* or by Law a Verity, tho' they be not true to them *veritate Rei*. (1.) The Reprobates are not, as to Effect, the Persons to whom they shall be accomplished; and (2.) I grant the Death of Christ is effectual to save none but the Elect, for the Efficacy of a Thing depends not altogether on the intrinsical Worth and Value of a Thing itself.

ARGUMENT IX. From the Consideration of Men as they were the stated Objects of Christ's Death; and I thus form my Argument: If Christ died for Men as lost Sinners in *Adam*, then he died for all Sinners, but the first is true, &c. I prove the Assumption thus; Christ died for Mankind either as they were renewed or converted, or as they were Elect, or as they were lost Sinners;

but Christ died not for Man as innocent and righteous, for the whole need not a Physician; neither did Christ die for them as Elect for this Reason, because Christ died for them, and came by his Death to save them, under that Consideration the Gospel doth hold him out to have come to save them; and that as the Ground of Believing, or as it is the *Saying worthy of all Acceptation*; but Christ coming to die for or to save Sinners by his Death as they are Elect, is neither the Ground of Believing, nor is it the *Saying worthy of all Acceptation*; therefore Christ came not to save Sinners, as they were Elect or under that Consideration only, tho' it be true Christ came to save Elect Sinners. I prove the Assumption thus: If Christ came to save Sinners as they were Elect which is the *Saying worthy of all Acceptation*, and consequently the Ground of Believing, then were Sinners to be sure, privie to their Election ere they had Ground to, or could believe in Christ coming to save Sinners. But Election is not the Ground, therefore Christ coming to save Sinners as Elect Sinners is not the *Saying worthy of all Acceptation*; besides Christ died and came to save Sinners, as they were rated by the Fall of Adam, but they were by the first Adam his Fall rated as Sinners and Lost, therefore Christ died for Mankind as they were lost, and Sinners and condemned.

ARGUMENT X. I draw from the Benefits and Privileges which all enjoy by Christ's Death as the proper Fruit thereof, and I reason thus: If some Reprobates enjoy diverse Benefits by Christ as Mediator which as such do flow from him, then have some Reprobates some Interest in Christ's Death; but the first is true. I prove the Connexion, because all the Benefits that flow from Christ as Mediator were purchased by his Death, and as dying did proceed from him, or as he was to die before the Incarnation, in which Respect he is said to be the Lamb slain from the foundation of the world: For all Good, Life and Happiness was sealed as it were with seven Seals till the Lamb by his Death opened them. The Door of all Grace was shut upon Mankind and under

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sure Lock. Man having forfeited them by his Fall, till Christ by satisfying of his Father's Justice came, and by Blood opened the Door, and now dispenses the same as he in his Wisdom and Sovereignty thinks fit, giving Life to whom he will, and hence all the Good and Comfort which Men enjoy whether special or common flow from this Blood. And hence called *the Saviour of all men, especially of those who believe*, 1 Tim. iv. 10. Now that some Reprobates enjoy Benefits by Christ's Death I prove thus, *Heb. x. 29* they are said to be sanctified by his Blood, set apart for God's Service by common Sanctification being taken in to a Church State, and receiving the Privilege of Church Membership, and externally sanctified by receiving of some moral Vertues and Holiness from Christ, by which they are fitted to do some Service in Christ's Church. Hence the Magistrate's Power doth flow from Christ as Mediator, *for all judgement is committed to him; and all power in Heaven and Earth*, he as Mediator is the Fountain thereof, *by one King's rule*, and this much I find acknowledged by Mr. *Rutherford* (Due Right of Presbytery, Page 209.) and Mr. *Shepherd*: hence likewise *Judas* received the Gift of Apostleship in Christ's Church, which Office behoved to flow from Christ as Mediator, as all other ordinary Offices lawfully conveyed to, and received by Hypocrites in the visible Church, with the Gifts by which they are fitted to discharge these Offices to the Edification of the Elect and the Body of Christ: therefore Christ behoved to die for them to purchase these Things seeing they have them from him as Mediator. Hence likewise the Riches of God's Goodness, they being spared from a present dropping into Hell, their Health, the several Comforts of this Life which all and every one doth enjoy proceed from Christ as Mediator, and hence *Shepherd* doth not stand on it, to aver that he is *Caput Politicum* to both Elect and Reprobate. I know it's said that all these Mercies do not flow as native Effects from Christ's Death, but consequentially only and in respect of the Elect among whom they are, but as this is not affirmed by all who maintain a particular Redemption, so is it not of Weight to enervate



what hath been said, For (i.) The Reprobates may enjoy these Mercies for the Elects Sake, and yet thro' the Blood of Christ too; because Christ by his Blood did purchase these Things to the Reprobates for the Elects Sake, these Things may consist; nor can it be said properly that consequentially only they enjoy these Things, for it follows not by necessary Consequence that because they are Reprobates and casten in among the Elect that therefore they behoved to enjoy some of the Elects Favours, for then all Reprobates that are thus casten in should enjoy all these Favours, then the Devils likewise who are always some of them present should enjoy them too. Surely the Lord if he had pleased might have excluded all Reprobates tho' casten among the Elect from any of these: Therefore the Reprobates enjoying of these Favours doth result rather from the Will of God, as the efficient Cause, and Christ's Death as the meritorious Cause, than from any accidental Providence of their being casten among God's Elect: And finally, may it not be said that upon this Account they have all these Benefits from the Decree of God's Election which respects and is terminated to the Elect only, because it may be said to flow consequentially from this. What ever Way they have it whither consequentially or otherwise, yet they proceed from Christ's Death to them, for these are not opposite, but subordinate, yea Christ died not primarily for the Reprobate but consequentially and secondarily.

**ARGUMENT XI.** If the Object of Faith be Christ crucified for them, then is Christ crucified for all Men but all are to look to him whom they have pierced, so the Object of Faith must be Christ dying for them, *Rom. iv. 25. Gal. ii. 20.* Then Christ died for all Men, and the Reason is, because they must believe on Jesus Christ as he is sufficient to save them, and to settle their Consciences, and to answer the Law; but Christ can no other wise be said to be sufficient to save Sinners or to settle their Conscience or answer the Law, than as he died for them, therefore must the Sinner in Believing on Christ for Salvation, eye and believe on him as crucified

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for him, for as such only can he answer the Sinner's Ends for which he comes to Christ: If this therefore be the Object, and formal Object of Faith, it must be so in itself antecedently to our Belief, else we could not believe, nor would our believing of it make it otherwise then it is in itself.

To the same Purpose do some reason when they say, That which all are bound to believe, that is true, but all are bound to believe Christ died for them: The major tho' denied by *Twiss*, *Piscator* and *Macovius*, yet is undeniably true, and granted by the most learned: The minor is thus proved, (as formerly,) if Faith must believe on an Object sufficient for Salvation, and all bound to have that Faith, then are all bound to believe Christ died for them; for if they believe not on Christ as dying for them, they cannot believe on a sufficient Object for Salvation, for Christ's Death is sufficient so for settling of the Conscience, and to save these for whom it is, therefore I must believe Christ died for me, if I believe on an Object sufficient to save me.

ARGUMENT XII. The Sins of all Mankind had Influence on Christ's Death, or if Reprobates did truly crucify Christ by their Sins, then did Christ die for Reprobates some way, but the first is true. (1.) From *Heb. ii. 9. He tasted death for every man.* If some Mens Sins did not crucify Christ, How can he be said to taste Death for them? *Isa. liii.* How can it be said that he bore our Iniquities? (2.) Every Man is bound to look to him whom he hath pierced and to mourn for him; but if their Sins were not satisfied for by Christ, then some were bound to look to a Christ, and yet not to a Christ whom they had pierced with their Iniquities. (3.) It's said *Heb. vi. 6. They crucify afresh to themselves the Son of God,* and *Heb. x. 25.* Therefore their Sins once before crucified Christ when he was made a Propitiation for Sin on the Cross, and thereafter they crucify him by their Apostasy in a figurative Manner, that as when Christ was crucified, he was pained, despitefully used, and put to Shame, so Apostates grieve the Spirit of Christ, despite him,

him, and shame their Profession, and are Occasion of Christ's being reproach'd and sham'd by the World. But if Christ had not born their Sins nor been charged with them: How could they have been said to crucify Christ? Devils do not crucify Christ for all their Rage against him, because he never satisfied for their Sins. (4.) Some are charged as Murderers of the Son of God, guilty of his Blood, 1 Cor. xi. 27. If their Sins have not crucified Christ, How are they guilty of his Blood? The mere Offer of it if they never crucified him by their Sins for which he died, could not infer this Guilt. (5.) If their Sins had not crucified him, then could we not press all generally to hate Sin because it crucified Christ, for some might say, It may be my Sins never crucified Christ, he never died for me, and so the greatest Motive of Repentance, and godly Sorrow should be wanting to the most Part, and the greatest Ground of Hatred of Sin taken away. (6.) If Christ did satisfy divine Justice for Adam's first Sin thro' which all other Sins and Miseries did flow, and which Sin was imputed to all his Posterity, then some Reprobates Sins were satisfied for by Christ, but Christ satisfied for Adam's first Disobedience seeing he was an Elect Person, and yet this very Sin is imputed to all and every one: Therefore did Christ satisfy Justice for some Sins of Reprobates, at least this original Sin imputed to them, and to say he satisfied for this Sin and no other is hard.

## S E C T. VIII.

*Objections against a sufficient universal Redemption answered.*

**B**Efore I propound and answer such Objections as are usually made against an universal Redemption by very learned and godly Divines, I would have it considered and adverted to, that when I bring in and endeavour to answer these Objections, that I do not this either because I judge that these Objections do truly mi-  
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lieate against what I maintain, or that I did thereby state myself as an Adversary to such as are for a particular Redemption of the Elect only, and did side with these who maintain the universal equal Extent of Christ's Death, homologating the Doctrine of *Papists*, *Arminians*, and other Adversaries of the Grace of God, to whose Principles I have the greatest Averſion and increasing more and more as the Lord opens and makes his Ways and Mysteries of Grace known to me, seeing likewise I do ingenuously profess that I strike in and go alongſt with these who maintain a particular Redemption of the Elect only, in which none but themselves have Interest. I am at one Work with them, yet I cannot say but I use a different Mean or Middle to attain this End; I say something (I cannot deny) which they say not; but I am not convinc'd I say ought contrary or contradictory to them; I am engaged with them in the same Cause, but I choose in something a diverse Method from them to prosecute it against the common Enemy, for which I expect as little Favour from them as others who seem more opposite, yea if this Way as thus explained by me doth tend more to the Overthrow of their Principles, I expect they will therefore rage the more against me and my Way; for it is not a drawing nearer to, or Accommodation with them that I thus declare my Mind, but it is that I may the more effectually destroy their ungodly and wicked antiscrptural Principles thereby.

But notwithstanding in respect thro' the Ambiguity of several Phrases and Terms needful to be cleared, tho' these Objections do not really, yet they seem to strike against what is here asserted by me; I will therefore propose them as I find them in the Writings of the most learned of that Way.

OBJECT. I. I find thus framed, Christ died only for these who are given him of the Father to be redeemed in the Covenant of Redemption; but the Elect are only given Christ in the Covenant of Redemption, *John xvii. 6. the men which thou gavest me out of the world, which given ours shall only come to Christ, John vi. 37. All that*



that the Father giveth me, shall come unto me. That Christ only died for these, is clear from *John xvii. 19. for their sakes, viz. the given ones, do I sanctify myself*: Therefore Christ died only for his Elect, and no Manner of Way for the Reprobate who are no Manner of Way given to Christ; for the Opposition is betwixt given and not given Persons, and not given in such a Manner.

ANSW. There is an Ambiguity in both the Subject and Predicate of these Propositions: There is therefore a special Redemption of the Elect in which themselves only have Interest, and there is a common Redemption already explained, and so I say there is an Ambiguity in the Word (*given*;) there is a special giving to Christ to be saved from a Principle of special Love, and so the Elect are only given to Christ, and there is a general common giving, in which Sense all Things are given to the Son, *the heir of all things*; and in which Sense I find that in the Covenant of Redemption the *Heathen* are given Christ at his asking, and some are given to be broken in Pieces, *Psal. ii. 8, 9.* and this is called the sure Decree.

Hence I answer to the Argument in Form to every Proposition in it; Christ died only in a special Manner, from a special Principle of Good-will and efficaciously for these who are given in that special Manner to be redeemed; it is true, Christ died only for these that are thus given, by a common sufficient general Redemption and secondarily, it is false, for so he died for all; Hence to the Assumption, the Elect are only given in a special Way to be redeemed and saved by Christ, it is most true, that they only are given, in a common general Way, as all Things are said to be given the Son to do with what he list, is false and contrary to *Psal. ii. 8.* In respect of this special giving is the Opposition betwixt the Persons given and not given, and it cannot be denied but all within the visible Church are given to Christ, yea *the son of perdition, John xvii. 12.* tho' they are not given Christ in that Manner the Elect are given him, nor hath Christ that Interest in them, hence to the Conclusion;

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on; therefore Christ died only efficaciously and in a special Manner for the Elect, it is true. But this Argument I judge unanswerable to *Arminians* who maintain an universal equal Good-will to all Men, and a general Redemption proceeding from that Good-will: Certainly all Men are not equally stated to God; for some are given to be saved, some not, some for whose Sakes Christ sanctifies himself, who are distinct from the rest of the World.

**OBJECT. II.** *Rev. v. 9. Thou hast redeemed us to God by thy blood, out of every kindred, tongue and language;* not all of every Kindred; therefore did not Christ redeem all and every one of Mankind, but some out of all Nations.

**ANSW.** Christ hath redeemed some efficaciously and in a special Manner out of all Tongues and Languages, true; and therefore all are not so redeemed in that special efficacious Way, so as to be made Kings and Priests unto God. I grant, but tho' all be not redeemed by that special Redemption, yet it follows not but that all may be truly redeemed by a common Redemption.

**OBJECT. III.** From the Connexion that is between Christ's Death and Justification, Salvation and other Benefits, If, say they, Justification and Redemption be connected together, so as none are said to be redeemed but such as are saved, and these very Persons who are said to be redeemed are likewise said to be justified, then according to the Scriptures, Redemption and Salvation are inseparable, then all and only the redeemed are saved and elected. The Assumption is proven from many Scriptures, these who are redeemed out of the World, *Rev. v. 10.* are made likewise *kings and priests unto God*, which Reprobates are not; these all whose *iniquities he bore*, *Isa. liii. 11.* these by his Knowledge he justifies, *John vi. 33,---51.* compared, Christ giveth Life to them to whom his Flesh is given; *Rom. viii. 34.* those who are elected, called, justified, and for whom Christ maketh Intercession, for these he died and rose again, and for none other.

**ANSW.**

**ANSW.** I judge this Argument for all the Noise made with it, and anent it very weak, and which a *Papist*, or an *Arminian* may easily ward off, and shift the Dirt off; However according to my Principles, I **ANSW.** (1.) That indeed there is a Connexion inseparable and reciprocal betwixt special Redemption and Salvation, so as it may be said, that for all these Christ died in a special Manner and out of special Love to redeem and save, and for whom he died efficaciously, all these are indeed and these only are made *kings and priests to God*; it is true, and all these whose Iniquities he thus bore he justifies, true, and these for whose Sake he sent and to whom he gave his Son, these all he intercedes for and giveth Life to, true likewise: But there is not that Connexion which is reciprocal betwixt Christ's common sufficient Redemption and his Intercession; giving of Life and justifying. But (2.) Grant it were meant of general Redemption, and that of some of these of Mankind for whom Christ died, they are said to be justified, to have Life; it will not follow that all that are thus redeemed should be made Kings and Priests, saved, quickened, interceded for, *a puris, particularibus*; as if you would say, some whom God created are glorified, therefore there is a reciprocal Connexion betwixt Creation and Glory; as if all whom God creates he should likewise glorify, so no more will it follow, that because the redeemed Bless say, *thou hast redeemed us, and made us kings and priests*, that such as are not made Kings and Priests are not redeemed; no more then such as are not glorified are therefore not created: We see these connected, *Isa. xliii. 1.* God formed, redeemed, called and created *Israel*, Are therefore all and they only redeemed and called by Name who are created, and therefore that such as are not redeemed nor called by Name are not formed nor created by God? So *Isa. liii. 1.* the *All* whose Iniquities Christ bore and justifies did likewise go astray; Are all these who went astray therefore justified because connected there, and that such as are not justified did never go astray? So *Eph. ii. 1.* we see that such as are *dead in Trespasses and*

*Sins*

Sins are quickened. Are therefore all, dead in Sins quickened, and are none dead but such as are quickened. Look therefore as notwithstanding Justification be connected with departing from him, calling by Name, with Creation, quickening, with being *dead in Trespasses and Sins*: so as these Persons thus gone astray are justified, thus dead are quickened, thus created are called by Name, yet notwithstanding of this Connexion some have gone astray who were never justified, some are dead that were never quickened, some created that were never called by Name: Even so these whose Iniquities Christ bore, and their being justified, interceded for, saved, made alive, may be connected, and yet it will not therefore follow, that Christ died for none but such as are justified, saved or made alive, or that all that Christ died for are justified.

**OBJECT IV.** From the Nature of the Covenant thus: If Christ undertaking to satisfy for some in whose Name he became Surety, did make him in Justice liable to the Debt and Payment thereof; so on the other Side his Satisfaction cannot be but equally effectual for procuring of Deliverance to them in whose Room he made that Satisfaction.

**ANSW.** Neither doth this follow from the Nature of the Covenant of Redemption, because by the mutual Consent and Will of both Parties according to which this Covenant is ordered in its Outgoings; Christ by undertaking as Surety was thereby to have the Sins of them for whom he became Surety imputed to him, and therefore did Christ bear the Sins of all; but notwithstanding he bare the Sins of all in respect he became Surety for them, God so willing it, and the Mediator consenting to it, yet by the same Will that Satisfaction Christ made was not to be equally effectual for all as to their actual Deliverance, tho' Christ's Satisfaction in itself, and as pre-securing from the Will of God did equally respect all, and had the same Sufficiency or was equally accomodate in itself to save all the Objects thereof actually.

**OBJECT.**



**OBJECT. V.** From the Efficacy of Christ's Death, it is thus argued; it is promised Christ, *Isa. liii. that he shall see of the travail of his soul and be satisfied, and shall see his seed,* and therefore all for whom Christ died shall certainly be saved by him, else he should lose of the Travail of his Soul, his Death which is of infinite Merit should not have Efficacy in that *some* to whom he purchased Salvation do yet perish; and what a profuse wasting of the Blood of Christ should this be; therefore as Christ's Death must be efficacious and not in vain or profusely spilt, all for whom he died must therefore necessarily be saved.

**ANSW.** This Argument doth not move me at all, for it is built upon Mistakes and false Suppositions, and therefore may the Consequence justly be denied; for (1.) It supposes Christ gave one Satisfaction for the Elect, and another for the Reprobate, or that so much of Christ's Blood was shed for the Elect, and so much for the Reprobate, in which Case it may have some Appearance of Truth that thro' the Unbelief of Hypocrites Christ should lose some Part of the Travail of his Soul: But Christ did by one infinite, indivisible Satisfaction and Ransom satisfy divine Justice for the Sins of all Mankind, tho' with different Intentions and Ends according to the different Objects thereof; even as the Lord in the Offer of the Gospel to a great Multitude hath different Ends to Elect and Reprobates which that Multitude consists of; and of this one indivisible, material Satisfaction, and Travail of Christ's Soul, is the Justification and Salvation of his Elect, whom he foreknew and loved of his free Grace and a great Part of the Fruit that Christ reaps, tho' not all the Fruit; a Shower of Rain which the Lord graciously sends in so many and infinite Drops to refresh and water the parched Land and Fruits of the Ground cannot be said to be in vain or profusely wasted, because so many Drops of it fall in the Ocean or waste Wilderness, of which we dark Creatures see no Bud, or Profit, or Fruit, nor knows not to what End the Lord should suffer so much of it to fall, where Rain doth so little good; because this Shower cannot there-  
fore

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fore be said to be fruitless but doth indeed water and fructify the Earth and bring forward the parched Fruits of the Ground; so the one indivisible Death of Christ tho' for Reprobates, and as for them ineffectual as to their Salvation; yet extending to the Elect and saving them efficaciously, is not therefore vain: He that giveth a vast Sum of Money for a Number of precious Jewels contain'd in the Cabinets, which he likewise with the same Sum of Money buys, if the Jewels be worth his Money doth not profusely waste his Money, tho' the Cabinet or Case be not worth the thousand Part of the Sum, for which likewise he lays out the Money: Because tho' he buys the Cabinet, yet he not only buys it, but the Jewels which are worth the Money, and therefore here is no profuse wasting of Money: So Christ's Blood was laid out for all Mankind, but principally to save the Elect; yet in respect the same Blood shed for the Reprobate materially, doth efficaciously procure the Salvation of the Elect, which Christ esteems a good Market: It is neither profusely spent, nor ineffectual, nor in vain, nor is Christ without the Travel of his Soul. (2.) I think the Consequence not good, because upon another false Supposition, which is this, That either the Salvation of the Elect or others, was the ultimate or main and only End of Christ's Death; whereas, as Doctor *Twiss* saith, the Manifestation of God's Grace and Justice were the utmost and last End, and his getting thereby a Name above all Names, to which End his dying for Reprobates and their Unbelief and Damnation following thereupon, and his dying for the Elect, and their Salvation thro' Faith in his Blood, were all coordinate Means, or to which these were all subordinate as so many coordinate Means; therefore the Lord Jesus reaping the Manifestation of his Grace on the Elect, and Gospel-Wrath and Vengeance on Reprobates, and getting a Name above all Names, which was it the Lord ultimately designed; he indeed reaps the Travel of his Soul, and the Fruit of his Labours, as they did extend to both Elect and Reprobate in a different Way; for look on the Salvation of the Elect in itself, it is not a Fruit worthy

thy of Christ's Death, except in so far as it manifests the glorious, marvellous and infinite Grace of God; and so the Damnation of Reprobates for their Contempt of a crucified Saviour, as it manifests God's glorious Justice and Gospel-Vengeance, is some Way the Travel and Fruit of Christ's Death, to purchase both which by such Means, and in such a Way, the infinite Willom of God, did not think the sending of his Son, to die, a vain or profuse waste, and this being thereby attained it cannot be said inefficacious, if it be said the Reprobates were inexcusable however, and Christ might have manifested his Wrath on them, and glorified his Justice tho' he had never died for them; grants all, and so might reap the Glory of his Grace on the Elect in saving them tho' Christ had never died for them, if he so had pleased, and so much both *Rutherford* and *Twiss* maintain: Was therefore the Death of Christ needless or in vain? If ye say, tho' God might have saved the Elect without Christ's Death, and so manifested Mercy (which some deny, but I do not) that here would not appear the lovely Temperature of both Justice and Mercy in their Height; I say be it so; and I say likewise that however God might shew the Wrath of God as Creator upon Reprobates, tho' Christ had never died for them, which he actually shews upon fallen Angels and *Heathens* for transgressing the Law of Nature, yet could he not shew that severe Punishment, that Gospel-Wrath and Vengeance which he was willing to shew, unless Reprobates should despise the Offers of the Gospel, which could not so well and clearly be tendered to them, except Christ had some Way died for them; nor could they be arraigned as guilty of his Blood unless their Sins had crucified him.

(3.) There is a *two-fold* Efficacy. (1.) There is an intrinsic Efficacy in the Thing itself, which is nothing but it's naked and absolute Sufficiency as to Value and Merit, and this may be called an Efficacy in *actu primo*, to deny this Efficacy to Christ's Blood, were indeed derogatory thereto, and this Efficacy of Christ's Blood we hold inseparable from Christ's Satisfaction. (2.) There

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is a secondary Efficacy, which may be called an Efficacy in *actu secundo*, which is the actual Production of an Effect to which any Thing in it's own physical Constitution or legal Ordination is fitted and accommodated, and to deny this Efficacy to Christ's Death as productive of the Salvation of all actually, I think not absurd, no more then I think it absurd to deny this Efficacy to any other Work of Christ God-man, such as his preaching, and working of Miracles, the ordinate Tendency of which was to work saving Grace in the Heart, which yet as to many they did not, seeing the Effect is suspendible at the good Pleasure of God the Father, Son and Holy Ghost, who may either produce or not produce it as he pleases. To conclude, I say (1.) That Christ becoming Man, his doing and dying is indeed the Travel of his Soul, and spending of his Strength. (2.) That Christ was not to lose but to receive the Fruit of the Travel of his Soul, yea and did receive it. (3.) That the Travel of Christ's Soul was not only satisfied, in that his Judgment was with the Lord, and that he was accepted of, but that he should have his Seed saved from Hell and Wrath which should serve him, *Isa. liii. 10.* (4.) That as to Salvation or this Fruit and Effect Christ doth not reap it in all for whom he hath laboured, died and spent his Strength, therefore *Isa. xlix. 4.* is he brought in complaining of this; The whole Course of Christ's Obedience from his Incarnation was destined and had a Tendency to the In-gathering of all; he came to save Sinners, that all Men might Believe; and yet were not all gathered thereby, and to say that Christ's Labour and Strength as to this Head was truly ineffectual, but was necessarily effectual as to what did relate to his Death, is but at best to say, that one Part of Christ's Satisfaction, Labour and Travel was in vain, and not another. (5.) That however *Israel* be not gathered, and that all for whom Christ any Manner of Way did really die be not saved, but that some perish, *Rom. xiv. 15.* yet is not the Lord Christ's Labour in vain, his Judgment is with the Lord, and his Reward is with his God, even the Salvation of his Elect,



a Name above all Names, all Things put under his Feet; the Manifestation of his Power and Wrath as he is Mediator, on the Vessels of Wrath, so that from the perishing of Reprobates, Christ not dying for them cannot be inferred, or the Inefficacy of his Death: Even as the Word of the Lord goeth not in vain, but shall certainly accomplish that whereunto it is sent, *Isa. l. 5.* The Messengers thereof being *a sweet savour unto God, in them that perish, and in them that are saved, 2 Cor. ii. 15.* So the Blood of Christ is a Sacrifice of a sweet smelling Savour to the Lord both *in them that perish, and in them that are saved.* I grant this Argument doth much straiten *Arminians*, who say Christ only purchased a possible Salvation, and which might not have taken Effect in any of *Adam's* Posterity, depending on the uncertain and contingent Determination of unstable Free-will.

OBJECT. VI. Universal Redemption seems derogatory to the Wisdom of God, for Christ to merit a Salvation never to be conferred on some of those for whom it is merited; Is not this to merit in vain? It's ridiculous to think, and an Imputation on the Wisdom of God to purchase Salvation at so great a Rate, and to be conferred and bestowed in a Way that he foreknew that it would not be conferred.

I ANSW. If Christ had no other End then the Salvation of all in his dying for all, verily I think it should have been inconceivable how God only wise should ever have purposed such an End, and to take Effect by such Means as he knew would be ineffectual thereunto, and therefore here *Arminians* are again at a Loss: But if the Lord did order and purpose that Christ should merit by his Death, Life and Salvation for all to be conferred on such Conditions and in such a Way as he thought good, which yet was never to take Effect, and thro' Man's own Default and Sin; If, I say, he did thus purpose that Christ should die for all for other great and most wise Ends (of which hereafter) to which Ends the universal Death of Christ was highly subservient; then I think here is no Imputation on the Wisdom of God; for he

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is wise that by fit and congruous Means attains his End, and intends the chief Good as his End. Now the Lord intended the Manifestation of his Glory which is the highest and best End that can be designed, and ordered Christ to die, and that in such a Manner as the fittest Means, and most conducive and subservient to that End, to manifest, I say, his Glory, that of his Mercy and Grace on the Elect, and that of his Justice, Power and Wrath, and that of a Gospel Kind on such as should refuse the great Salvation, and that the Value of that Blood might be to all Eternity a loud proclaimed (as by so many Tongues) by the great and unspeakable Punishments of such, far exceeding the Punishments of such as break the Law of *Moses*, or of God as he is a Creator which they suffer eternally who despise the same.

OBJECT. VII. From the Unjustice that seems to be in this universal Death of Christ for all, Such are unjustly dealt with for whom Life and Salvation is merited and purchased, who are denied that which is merited for them. But Life and Salvation tho' merited by Christ, is yet denied to many who are never saved; therefore is the Lord unjust who thus deals with them: Again, he that takes double Satisfaction for one and the self-same Debt he is unjust; but if Christ satisfied for the Reprobate, then there is double Satisfaction, one made by Christ on the Cross, another by Reprobates in Hell, therefore, &c.

ANSW. Neither from Christ's Merit, nor from the Damnation of Reprobates can Unjustice be imputed to God. For (1.) He that denies a Favour procured to a Person, bought and merited by a Friend doth not Unjustice, if by the Consent and Advice of the Friend it be procured to be conferred only on such and such Means and Conditions which these for whom it is procured do thro' their own Fault slight, were it procured to be absolutely conferred, there were Unjustice in denying it, or suspending it upon any Condition. Now, he that bought such a Favour may conferr it in any Way he pleases without any Breach of Justice; therefore seeing Reprobates believe not, which was the very Terms on which

the Purchaser condescended and willed that the Favour purchased be conferred on them, it is not unjust in God to deny them what was merited for them, because it was not merited to be given them absolutely whether they believed or not, but only upon their Believing. As to the *second*, the Unjustice redounding on the Account of double Satisfaction, here is no Ground at all to charge the most righteous God with Unjustice; for grant the double Satisfaction to be given (and yet Reprobates never come to satisfy for the least of their Sins in Hell) yet I say that in some Cases, double Satisfaction is not Unjustice, and especially in these *four* Cases which hold here. (1.) In Case the Satisfaction made and Ransom paid by Consent of both the Payer, and he to whom it was paid, was not to liberate the Man absolutely but conditionally, then and in that Case by the mutual Consent of both Parties, especially the Payer if the Condition be not performed, then either the Principal or the Cautioner who hath paid once may take and seek Satisfaction of him that performs not the Condition. Now the Satisfaction made by Christ for Sin, was only to take Place as to the Creatures actual Salvation in so far as it is received and thankfully accepted by Faith by the Creature and no otherwise: Hence Unbelievers and Rejecters of Christ may justly be called to an Account, in respect the Condition is not performed by them, by the Lord Christ who procured this Pardon and satisfied divine Justice, and might so procure it as to apply it any Manner of Way it seemed good to him; and to deny Christ this, and put him under a Necessity of actual Liberation of all such as he hath paid the Ransom for; and that *ex natura rei*, is both unjust, and to restrict him stricklier than we do mere Men, who tho' they pay the Debt of their own Accord for which Prisoners are incarcerated, are not therefore bound to take them out, and especially if they refuse to come out, but may leave them there without the least Unjustice. Suppose the young Prince suffer some Punishment by which the Law is sufficiently satisfied for a Malefactor ready to be executed; but a Pardon is procured

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cured thro' the Satisfaction made by the Prince, and his Mediation with his Father, and the Malefactor to be let go, and enjoy the Privilege of other Subjects upon this Condition and no otherwise, that he thankfully accept the purchased Pardon when offered him, It cannot be denied I say, but if the Malefactor refuse the offered Pardon, tear and trample it under his Feet, that then and in that Case, notwithstanding of any former Satisfaction made by the Prince, the Malefactor may suffer Punishment as if there had no such Satisfaction been made (the Prince always consenting) and if this be just among Men, Shall it be unjust to him who is higher then the highest and doth what he will? A *second* Case in which double Satisfaction is not unjust, is, When it is not exacted of one and the same Person; to make one Man pay the same Sum he owes two Times is unjust; true, and the Lord doth not so, he takes not double Payment of the Sinner himself, but it is from Christ and the Sinner, from the Surety and the Principal, if especially it be considered that there is a *third* Case in which double Satisfaction is not unjust, and that is, In Case this double Satisfaction be not made to one and the same Person. For one and the self-same Person to exact Payment of the Surety and then likewise of the Principal for the same Debt looks among Men unjust, if not done with the Surety's Will and Consent who may make use of any Man's Name he will to recover Payment; and if Satisfaction be not made to one and the same Person, there is nothing more ordinary and more allowable amongst Men, then double Satisfaction, that is, Satisfaction by the Surety to the principal Creditor, and Satisfaction of the same Debt of the principal Debitor to the Surety again: If this be the Case in the Matter of Redemption, it cannot be said to be unjust; for it is the Person of the Father to whom Christ made Satisfaction, and it is the Person of the Son to whom Satisfaction in Hell is made by Reprobates (for the Father judgeth no man) now these are two distinct Persons, tho' essentially they be the same. Now, tho' all Works *ad extra* belong to the three Persons *efficienter*,



for all the three Persons did concur and decern and assist in the Work of Creation, Redemption, Incarnation, Damnation, Justification and Salvation : Yet are not these extrinsical Operations terminatively considered, common to all the three Persons, for it cannot be said the Father was incarnate, tho' he with the Holy Ghost did concur to the Work of Incarnation, yet was it terminate to the Son only : The Garment of the human Nature with which the Son was clothed was indeed wrought by all the three Persons efficiently, yet it was the Son only that did put it on, and not the Father and the Holy Ghost : Solikewise, tho' all the three Persons did concur efficiently to the Satisfaction made by Christ, yet was it terminated only to the Father personally considered, so as it was the Person of the Father that was satisfied, and not the Person of either the Son, or Holy Ghost, as Mr. *Shepherd* judiciously affirms in his *Select Cases*, Pag. 29. So the Satisfaction that Reprobates make in Hell however efficiently ordered and effected by all the three Persons, yet is terminated only to the Person of the Son, *John* xiii. 3. and v. 23. *Psal.* ii. 8, 9. Therefore this double Satisfaction is not made to one Person, but unto two distinct Persons, *viz.* to the Person of God the Father, by Christ the Surety, and to the Surety by the Sinner himself; here is no Unjustice, especially seeing it's not one and the same Person that makes the Satisfaction, or of whom it is exacted. A *fourth Case* in which double Satisfaction is not unjust, is, In Case the Person that exacts it be above all Law, and if his own Will and sovereign Pleasure be the Rule of all Equity and Justice; now it is so in this Case, God's Will is the Rule of all Equity, and he may do what he will; if therefore he had been pleased to exact twenty Satisfaction-  
ons he could not be unjust, for in that he willed it, it was therefore just : And he that without the least Stain of Iniquity exacted of Christ his Life for Sin, a Price that did far exceed the Demerit of the Elect, and was of such Value as might satisfy for the Sin of a thousand Worlds, Why, may he not exact over and above what  
Christ

Christ suffered for Reprobates, even another Kind of Satisfaction from them in Hell? Not because he was not fully satisfied by Christ, but to manifest his Justice in a diverse and various Manner, and the Lord is not astricted to one Way of making his Wrath and Power known, but may use various Means for that Effect, tho' all did appear most eminently in the Death of Christ: If he took an Overplus of Satisfaction from Christ, Why may he not take it from Reprobates? And finally, I ask seeing Christ satisfied for all the Sins of the Elect, How doth the Law and Justice of God punish the Elect before Conversion for Sins committed by them, and that as the Effects of the Law; and seeing *Adam's* first Sin is satisfied for, How comes that Sin by Law to be imputed to them, to defile the Elect with original Corruption? How comes Law-Terrors, Law-Threatnings, Law-Irritations of Corruption to be inflicted before Conversion upon the Conscience of the Elect? Grant that after Conversion, the Death of the first Husband, and our Marriage with the second Husband, all these Evils proceed from a second Covenant, are Fruits of the second Husband: Yet while the Law lives until we be married to Christ by Faith, while we are under it and not under Grace, How comes it to punish and exact Satisfaction in the Elect for these Sins for which Christ without Doubt hath satisfied? Shall they suffer and Christ too, and that without Violation of Justice? And may not Reprobates suffer Law-Punishments in a higher Measure in Hell eternally, tho' Christ satisfied Justice for the same Sins for which they suffer? Why, just in the one Case, and not in the other: More or less Punishments either as to Measure of Sufferings or Duration of longer or shorter Time do not vary the Kind, it may make it more or less just, but it cannot make a Thing simply or absolutely equal or unequal, and the infinitely holy God cannot be charged with the least Unjustice, *Zeph. iii. 5. Hab. i. 13.*

OBJECT. VIII. From such Places of Scripture as argue and inserr Salvation and actual Benefits, such as Reprobates never enjoy, from the Death of Christ, and they

are *Isa. liii. 11.* By his knowledge shall my righteous servant justify many, for he shall bear their iniquities: If therefore he bear the Sins of any he will certainly justify them, or else we must argue the Holy Ghost of Inconsequence, *Rom. v. 8, 9, 10.* If while we were Enemies we were reconciled by the death of his son: Much more being now reconciled, Shall we not be saved by his life? Where Christ's Death and Reconciliation, and Salvation are inseparably connected. *Rom. viii. 32.* He that spared not his own son, but delivered him up for us all, How shall he not with him freely give us all Things? But all Things are not given to Reprobates, therefore neither is Christ delivered to die for them; and *Ver. 34.* Who shall condemn? It is Christ that died; It would therefore seem that Christ only died for those who are justified, who shall not be condemned, who shall be saved by his Life, so that if Christ had died for all any Manner of Way, they should certainly be saved, justified and enjoy all other Things with him.

ANSW. (1.) As to the Place *Isa. liii. 11.* it is denied that it is illative and argumentative in the original Language, nor is it so rendred by the best Hebreans, such as Buxtorff, Bythner or Robison, for it may very well be read thus, *By his Knowledge shall my righteous Servant justify many; And he shall bear their Iniquities:* Not (for) *he shall bear their Iniquities;* and so it only saith that Christ did bear the Iniquities of his People and justify them, which because copulated together are no more of equal Extent, then are Creation and particular effectual Vocation knit together in *Isa. xliiii. 1.* or than Death in Sins and Trespasses and quickening with Christ, are of equal Extent copulated together in *Eph. ii. 1.* and ye will no more from such a Connexion infer that it's only justified Persons whose Iniquities Christ bare; then that it is only justified Persons that did like Sheep go astray, for these are they whose Iniquities Christ bare, *Isa. liii. 4, 5, 6.* so all that like Sheep have gone astray should be likewise justified by just such another Consequence. (2.) But suppose the Words were illative, and

that

that the Words were rightly translated, *for he shall bear their Iniquities*, yet will not this infer that all these whose Iniquities Christ bears shall certainly be justified, because it is an Argument taken from an inadequate Cause to the Effect, and supposes it's other Causes. It's true Christ must die for all that are justified, but this is not the *all*, or the adequate Cause of their Justification, for it is required that they believe as an instrumental Cause without which they cannot be justified, tho' Christ's Blood is the only and adequate meritorious and material Cause of Justification; And because Christ's Death is necessary to Justification, therefore it being existent and other Causes supposed, as it is in *Rom. v. 4. 5. 6.* expressly, and emphatically in *Rom. viii. 32.* that is, supposing we believe, hence it may be argued from the Death of Christ to Justification; I will shew you the like Instance in *Rom. xi. 23.* they shall be grafted in if they abide not in Unbelief, *for God is able*; Here the Apostle reasons from God's Power to his actual grafting in of the *Israelites*; yet it will not follow that all whom God is able to bring in to Christ shall be brought in, tho' indeed the Power of God was one necessary Cause, and hence it is argued from; for he is able to do many Things he will never do, nor that we have Ground to believe he will do; therefore tho' in the foresaid Scriptures, both *Isa.* and *Rom.* it be argued from Christ's Death to Justification, yet will it not follow, that therefore all for whom Christ died shall be justified, but with a Supposition of other Causes, *viz.* If they for whom Christ died abide not in their Unbelief, as it is *Rom. xi. 23.* expressed, and understood *Rom. viii. 32.* (3.) I suppose the Scripture *Rom. v. 8, 9, 10.* being in some Things more full may likewise help us to interpret *Rom. viii. 32.* which as I suppose are paralel Scriptures, and if the Conclusion inferred cannot be proven from the Scripture *Rom. v.* then can it not be proven from *Rom. viii.* but in the Sense of *Rom. v.* It is clear then from *Rom. v.* and *viii.* that the Apostle hath one End and Scope in both; the Consolation of Believers from one

End



End or Medium in both ; viz. the Death of Christ, where it is clear the Apostle does not argue from Christ's Death to our Salvation simply, but from Christ's Death as connected with such a State, and various Condition of his People, before and after Conversion, so as the Meaning is : *If while ye were yet Enemies*, yet in a State of Enmity against Christ, when so unworthy of it, God did yet conferr so great a Benefit on us, as to send his Son to die for, and by his Death reconcile us to God, *much more being now justified* and reconciled, and so in a Case more worthy, and suitable to be loved, May we not expect Salvation by his Life ? So that the Apostle argues from the different States (which he takes alongst) the Elect were in when Christ died for them, and after Reconciliation and Justification, or before Faith and after Faith, this is clearly the Apostle's Meaning, *Rom. v. and Rom. viii. 32.* may and ought to run paralel with it ; thus he that *spared not his own Son*, but gave him for us all good and bad, and that when we were not reconciled but in a State of Enmity, Shall he not much more having given such a Gift to all Elect and Reprobate, give us whom he hath foreknown, called, justified, and made conform to the Image of his Son, *Ver. 30.* all Things with his Son whom he gave to all and to us when we were less worthy of his Love ? So that there is an Emphasis in the Word (*us*) and therefore we cannot argue from the Gift of Christ to die for all or any, to the Gift of all other Things for them except, ye would state the Persons for whom ye would thus argue in the Case or Condition there represented and declared to be in, and from whom as so stated he doth argue, and so ye may argue and no otherwise, and so Reasoning inferr nothing against this Truth : Ye must not say absolutely and merely, because Christ died for a Man therefore shall that Man be saved, but you must say, seeing whilst we were Enemies graceless Persons Christ died for us all, much more Christ having reconciled, justified, called and sanctified us, Shall he not save us, and give us, so qualified, all Things ? And therefore if Persons be not so

qualified, if they abide in Unbelief, they cannot from Christ's Death draw the Inference of their Salvation; for they are the (*us*) so qualified, the called, justified, sanctified (*us*) the (*us*) who abide not in Unbelief, that from Christ's Death sufficient to save them may so argue; Hence Reprobates continuing in Unbelief are not grafted in, nor saved, tho' God be able, and the Death of Christ sufficient to justify and save them. (4.) It may be said, that the delivering to Death of Christ there meant, *Rom. viii. 32.* is meant of special Redemption, so as the Meaning were, *he that spared not his son but from special Love delivered him to Death*, efficaciously to procure Salvation for us, (which by our Sanctification) have Evidence of our effectual Vocation and Justification, *Shall he not with his son so given, give us all things?* It is most true; But seeing he gave not his Son for Reprobates from special Love, they therefore cannot argue absolutely from his Death to their Salvation, I say absolutely; For (5.) I say that God's not sparing his Son, but sending him to die for us all and that in a common Way, is indeed a Ground for Faith to expect all other Things from God with him, and every Member in the visible Church may from this Ground draw their Expectations of Happiness, tho' if they believe not, they shall not enjoy any of these other good Things because they abide in Unbelief; for that may be a sure Ground for Faith to lean on which without Faith shall never come to pass; and therefore are all these Expressions not simple Enunciations declaring of Truths, but they are judicial Pleadings and Expressions of Faith or Acts of Faith; for these Declarations which are Grounds of Faith do not enunciate what shall actually come to pass, whither we believe or not, but enunciate a legal Connexion of Things *veritate juris*, and so as stated and objected to Faith which shall actually come to pass; which legal Connexion is Ground for Faith to plead for the Performance at a Court where such a Law takes Place; and so the King's Pardon is Ground for a Malefactor, both to expect and plead that he shall be suffered to live, tho' if he

he neglect to plead from it he shall suffer Death; For God sent his son to die for the world, that the world believing on him so dying might be saved; and therefore is Christ's Death the Ground and formal Object of Faith.

OBJECT. IX. Is drawn from the Greatness of God's Love, of which great and special Love Christ's dying for them is an Evidence, *John iii. 16. Rom. v. 8. Gal. ii. 20. Eph. v. 2. 1 John iii. 16. and iv. 9. Rev. xix. Greater love then this hath no man, John xv. 13.* If therefore God loves not Reprobates, much less loves them with the greatest and most special Love, How can he be said to die for them? Therefore if Christ died for Reprobates he should love them with the greatest Love, which he doth not, for *Esau have I hated.* ANSW. This Argument doth indeed straiten *Arminians* and all who maintain an equal universal Love, to all and every one of Mankind, but it reaches not me at all, nor what is asserted of a general common sufficient Redemption for all. For (1.) I say, that as there is a general common Love towards Mankind a [*Gr. Philanthropia,*] hence *his tender mercies are over all his works,* from which all common Favours received by all or most Part do proceed, and as there is a special Love, the Love of his Chosen, from which all the Elects Mercies do proceed, so I say that the Death of Christ is the greatest Evidence of that Love or Kind of Love from which it doth proceed; it is true in this Sense the Death of Christ as it is the common Privilege to all, doth proceed from common Love, and is the greatest Evidence of that common Love: But if it be the Fruit of and proceed from God's special Love, then it is the greatest Proof of this special Love; and because the Love from which this Redemption doth proceed is special, therefore is a special Redemption of the Elect in which none share but themselves, *Rev. v. 9.* But if this Redemption proceed from a general Good-will; it is but a common Redemption, but is yet the greatest Evidence of that common Love; and as the Lord more or less, manifests either special or common Love, so I say that it is the greatest Love whither common or special that did

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put him out to send his Son, and did incline his Son to die for Mankind: Hence I deny that Christ's Death is made use of in any of these Places so much to prove and evidence the Nature of his Love, whither it be common or special, as it is to evidence the Degree of that Love from which it proceeds, and whither it proceeds from special Love or from common Love, it holds out the Greatness of either of them, and hence it is said, *greater love hath no man*; it's not said, this is special Love, but Christ supposes he had Love, and now manifests the Greatness of it. [Gr. *outas agapuse*] *tantopere adeo*, so greatly did he love the World, and he now proves not the Kind but the Greatness and Measure of that Love, not the Nature but the Measure thereof, therefore it doth not follow, that because herein was the greatest Love, that therefore herein was special Love. Scripture indeed makes Christ's Death the Effect of Christ's Love, and therefore all these for whom Christ died he loved, and truly loved, yea and greatly loved, either by a special or common Love, according as from either of the two Redemption did proceed. Hence (2.) Redemption may be considered two Ways, either materially as it is a naked Act, or formally, as clothed with such a Consideration, as flowing from such a Principle and directed to such an End: Hence the Death of Christ formally considered as proceeding from God's Love and as it is efficacious is indeed the greatest Love; and this Act of dying materially considered, was capable to proceed not only from common Love or special Love, but materially considered, was capable to proceed either from Love or Hatred, as it is capable of diverse and contrary Forms. Consider therefore this, and look as *Saul's* giving his Daughter to Wife, to any of his Subjects was in itself a Token of very great Love and Respect, and as *Saul* gave his Daughter to *Adriel*, it was the greatest Love he could shew to him, or to any of his Subjects; but to this Act as clothed with another Consideration, and as *Saul* had another End in it to *David*, it was neither Love nor great Love, but was the Effect of his Hatred to *David*, because he intended it



it for a Snare to him, to make him fall by the Hands of the *Philistines*: The greatest Love of God cannot be conceived to vent itself in a more special Testimony than in giving his own well-beloved Son to die, considering this Act materially: Hence it is said, this is the greatest Love, *greater love hath no man than this*, but it will not follow, that therefore all for whom Christ died are loved with the greatest Love. *By this I know* (saith *David*) *thou savours me, because thou suffers not mine Enemies to have dominion over me*: Did therefore the Lord favour *Alexander* the great or *Julius Caesar* because he suffered not their Enemies to have Dominion over them, yea conquered all their Enemies unto them. The giving of the Law and Testimonies materially considered, were great Mercies, and herein did the Lord manifest a special Love to his People, Were therefore all to whom the Lord did reveal his Testimonies or gave them, in a special Sort beloved of God? *Rom. ix. 4. Deut. iv. 7, 8. Psal. cxlvii. 19, 20.* All the Mercies which Saints do enjoy do all proceed from God's special Love to them, *the very bread they eat*, *Psal. cxi. 5.* Yet tho' many Reprobates enjoy the same Mercies, it will not therefore follow they are beloved of God with his special Love. God manifests his Love to his Elect and People, in giving them Meat, Drink, Deliverances, Privileges, Ordinances, Enlargements; Doth it therefore follow that none enjoy these Privileges of Meat, Drink, Health, Privileges, Ordinances, Deliverances, but the Elect? Because these as they are given to his Elect are Pledges, Effects and Manifestations of God's special Love. The greatest Love that any can show to Christ is to lay down our Lives for his Truths, this is the highest Testimony of the Saints Love; Do therefore all that lay down their Life for Christ's Truths and give their Bodies to be burnt as Hypocrites may do and have done, love Christ with, the greatest and most special Love? As therefore the laying down of our Life for Christ is the greatest Love and yet all who do so, love not the Lord Jesus with a special Love, so is Christ's laying down his Life the greatest

greatest Love, and yet all for whom he laid down his Life are not loved by him with the greatest and special Love; but as Hypocrites dying for Christ may indeed argue a great Measure of common Love to Christ and a real common Love; - so Christ dying for all may argue that Christ hath a great Measure of common Love to them; which common Love is consistent with Hatred to them as it is opposite to special Love, so as the Lord may be said to hate all whom he hath not chosen but past: And the Reason of all is, because, as one Cause may produce divers Effects, so may one Effect proceed from diverse Causes; as *Saul's* giving of his Daughter to *David* and *Adriel* was one Action in Kind, but proceeding from diverse Causes, from Love to *Adriel* and Hatred to *David*. Therefore ye may not say because such an Effect as terminated towards such an Object doth proceed from such a Cause, therefore wherever this Effect is terminated to any Object, it doth proceed from the same Cause: Wherefore the same specifical moral Effect doth not always argue the same Cause, more then the same Cause doth argue the same Effect; wherefore I say (3.) That to die for any in that Manner that Christ did die for his Friends, is indeed the greatest Love, he died not for Reprobates, and therefore as Christ died for them, it is not the greatest peculiar Love, yea not of that Kind of Love at all. When therefore the Death of Christ is mentioned as proceeding from God's Love, and especially in the cited Scriptures, it is meant of special Redemption, proper only to the Elect: And if any shall contend that Redemption is in these Scriptures applicable to the Reprobate, and that as proceeding from God's Love, I will easily answer Redemption as proceeding from God's common Love, may be applicable to Reprobates, but not as proceeding from special Love, and ye cannot argue from the one to the other. The Death of Christ as terminated to the Elect did proceed from Love and special Love, the same Death as terminated to the Reprobate did flow from common Love; and ye must not say, because Christ's Death as terminated to his Elect doth pro-

proceed from and is the Evidence of the greatest Love, that therefore all for whom Christ died are beloved with the same and greatest Love of God; in respect that Christ's Death as terminated to Reprobates doth proceed from common Love only: And as Christ himself in the Purpose of God is given for the rising and falling of *Israel*, so in delivering his Son to Death, it was out of Love to save some, and out of Hatred to others to condemn them, whom God purposed should break their Necks by Unbelief upon this Stone of stumbling; from the common Mean, viz. Christ's Death both of Love and Hatred you cannot argue the same Cause universally, no more than as it is a Mean both of Condemnation and Salvation, of falling and rising; Can you argue the Effect therefore of Salvation to all? Hence the next Argument is easily answered, which is:

**OBJECT. X.** To say Christ died for all, is to cast cold Water upon both the Faith and Love of Saints, to quench their Love and weaken their Faith, for if Christ died for Reprobates as well as for Saints, What more Reason hath a Saint to be thankful to Christ than a Reprobat? (special distinguishing Mercies are heartwarming Mercies) Then *Peter* and *Paul* should have no greater Ground of Love and Thankfulness for Christ's Death than *Judas* had: It also weakens Faith, for How can I confidently rely on that Salvation which is common to both Reprobates and Elect, whereas were Redemption peculiar to the Elect, I might then with great Assurance affirm Christ hath died for me, I know I shall be saved, for the Blood of Christ saves all that it is shed for?

**ANSW.** The Doctrine of the Extent of Christ's Death in the Sense given, doth neither weaken the Faith nor drown the Love of God's Elect; for if Christ had died in the same Manner and equally for all Elect and Reprobat, then should not the Elect have greater Ground of Love, Thankfulness or Faith than the Reprobat, but Jesus Christ dying in a special Manner for the Elect, which he did not for the Reprobates, hence this gives greater Ground of Thankfulness to the Elect than to others; because

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cause Reprobates enjoy the Gospel Ordinances, Health Deliverances, and the like Mercies; Have therefore the Elect no greater Ground to bless God for these Mercies tho' they be given in another Manner to them and flow from another Fountain of special Love then Reprobates have? Nor is the Consolation of the Elect hereby impaired; for such as maintain a particular Redemption of the Elect only, do grant that the Death of Christ affords no Ground of Consolation to us until we have closed therewith, yea and till we know we have believed, and then and not till then may we be comforted in the Assurance of our Salvation, and is not the equivalent of this said, when it is affirmed, that there is a special efficacious Redemption of the Elect peculiar only to themselves, which is infallibly and inseparably connected with Salvation, when therefore we come to believe or know that we believe, then we come to know that Christ hath died for us in that special Way proper only to the Elect, and knowing that Christ so died for us, we may assuredly conclude that we shall be saved; How is then the Consolation of the Elect weakened? Is it because we afford to Faith a sure Ground to lean on, which others do not at all, from the general Redemption of Christ that we therefore weaken Faith? Could it be believed that learned Men should be either so dimsighted, or partial in this Matter, when a Matter so clear and apparent is with such Boldness contradicted, and artificially eluded; what can they expect, but that instead of yielding to them, we must be more confirmed.

OBJECT. XI. Is drawn from Christ's Intercession thus, Christ prayed and interceded for all for whom he died; but Christ prayed not for Reprobates, *John xvii. 9. I pray not for the World*, therefore he died not for them; If he would not spend his Breath to pray for them, he would not shed his Blood to die for them. (2.) This is further confirmed, As the High Priest among the *Jews* did intercede and pray for the People, So did Christ pray for all he was a Priest for, and so consequently for all for whom he offered the Sacrifice of his Flesh. (3.) If



Christ be a High Priest, he must be a faithful High Priest; and every faithful High Priest doth discharge all the Parts of his Office; If it belong to the Priesthood to intercede, as well as to offer up; then Christ must intercede for them as well as offer Sacrifice for them, or else be an unfaithful High Priest. (4.) Crying is ascribed to Christ's Blood, *the blood that crieth for better things then the blood of Abel.* (5.) Christ's Death and Intercession are connected as *Rom. viii. 34. Isa. liii. 11, 12. 1 John ii. 1, 2.*

To the which I give this Answer, *John xvii. 9. I pray not for the World.* The *Arminians* generally deny the minor, and affirm that Christ really and formally prayed for Reprobates, and instance in *Luke xxiii. 34.* where Christ prayed for his Executioners, *Father, forgive them, for they know not what they are doing:* Which may easily be retorted, by saying that this Prayer was either made for the Elect among such as crucified Christ and did it ignorantly, and were afterwards converted, *Acts iii. 17.* or that Christ did not pray that Prayer as he was Mediator, but as a private Person, bound to fulfil all Law and all Righteousness, and therefore to pray for such as were his Enemies: Yet I choose to deny that Christ prayed for all he died for, or rather to distinguish the Proposition, Christ prayed for all he died for with Intention to save, and in a special Manner to save, it is most true, and so he neither died nor prayed for Reprobates; Christ prayed for all he died for in a general common Way, I deny it; and my Reason is, Christ might die and did die for some he never prayed for, because for whomsoever we pray if we be ingenious and sincere we really intend to be heard, and desires to have the Benefits we pray for conferred on them, and therefore if Christ had prayed for Reprobates he had been heard; he had really purposed and willed their Salvation, else he had prayed for that, which he never purposed to get or obtain for them, and which he never designed they should get, And what an Imputation is this? Prayer, Intention, and Good-will, are intrinsically connected, if it be not a Prayer of Dissimulation

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tion: But Christ never really desired good for the World, never purposed saving Grace for them, therefore Christ I think would never as Mediator pray for them; but tho' he did not pray for the World, yet he died for the World, and he might die for them without any Intention of saving them by his Death; and tho' the Death of Christ was a greater Mercy and Proof of Love, as clothed with the Consideration of the Principle of special Love whence it proceeded, and Purpose of Salvation to which it was intended, then Christ praying for his Elect; yet Christ praying for his Elect or for any as connotating intrinsically his great and special Good-will, and good Purpose to them is a greater Mercy then Christ's dying for them in a common Way, and as it was separable, or separate from the Purpose of God to save thereby. (2.) The Priests under the Law, it's true, did pray for all, for whom they offered Sacrifice, and Christ likewise prayed for his Elect, but that he should pray formally for all for whom he is Mediator and Priest follows not, For (1.) Christ as Mediator being God equal with the Father; did not intercede for all he afterwards died for, before the Incarnation; for praying as Mr. *Pitcairn* saith, is an Action of the Human Nature of Christ, the Human Nature is the adequate Subject of Christ's Intercession; now therefore before Christ had assumed Human Nature he could not be said to pray; an Action derogatory to the Divine Nature; therefore Christ did not pray for all he died for, and after they were in Heaven he could not pray for them; therefore is it not needful that Christ pray for all he died for; nor is Christ's Priesthood and Intercession connected inseparably together. (3.) Nor doth it follow that Christ was therefore unfaithful in his Office as not discharging all the Duties of it; for I deny that actual formal Intercession is essential to the Office of the Mediator; for Christ died for the Patriarchs and Prophets for whom as a Priest he offered the Sacrifice of his Body and Blood for their Sins, and yet he prayed not for them; he is faithful in his Office that discharges all he is bound to do, to him who employs him, tho' he do not all the Parts that

That by the Office he may do; now Christ was not bound to pray for Reprobates, therefore if he did not pray for them he was not unfaithful, tho' it be a Part of the Mediatorial Office; Christ as Prophet and King of his Church bestows several Gifts on Hypocrites in the visible Church, and gives some of them Offices in the Church, teaches them many Truths by a common Illumination, to whom therefore he is a Priest, Prophet and King giving them outward Protection, Doth it therefore follow that unless Christ be unfaithful, he must discharge all the Parts of his Prophetical and Kingly Office to them? Must he therefore savingly illuminate them, and as a King subdue all their Enemies, Sin and Satan, and mortify all their Corruptions? A true not: Therefore is Christ a faithful Priest tho' he perform not all the Duties which do flow from such an Office, if he be not bound to do the same. (4.) As to the Intercession of Christ's Blood it is at most but metaphorical and figurative, not proper, and whither the Blood of Christ being appointed and having a Tendency as it is the End of the Work to take away Sin; the End for which it is appointed and adopted in a metaphorical and improper Sense, may not therefore be said to cry for whom it is shed, I dispute not, this only I say, that look as the Blood of *Abel* cried unto Heaven for Vengeance against none but such as were guilty thereof and shed it, even so the Blood of Christ which crieth for better Things, doth never really but where it is applied in the Conscience therewith sprinkled by Faith. As for the Connexion (5.) which is betwixt Christ's Death and Intercession, I stand not upon it, it proves nothing, for common Mercies and special Mercies, Things of different Extent are oftentimes in Scripture connected and copulated together, as Creation, Redemption, and Vocation, Feeding and Salvation, temporal Mercies, and spiritual Mercies, as I have proven already.

OBJECT. XII. It is much argued by some from Christ's End and Intention in dying. If Christ died to purify to himself a People *zealous of good Works*, to redeem his People from this present World, *Gal. i. 4. Eph.*

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v. 27. *to present his Church without spot or wrinkle*, then he died not for all, for he neither designed nor attaineth these Ends in all and every one.

ANSW. 1. It will therefore indeed follow that Christ died for the Elect to justify, sanctify and purify; true, this was his End in dying for them, but it doth not follow that therefore Christ died for none but such as he purposed and had Intention to justify and save from Sin, Wrath and Hell, for as it is most true that the Lord in regard of his Elect sent the Gospel to them, preached the Gospel to them, that they might be saved; and yet it will not follow that all that have the Gospel preached to them shall be justified and saved, or that this was God's Intention to all and every one to whom the Gospel is preached. (2.) Distinguish betwixt the End of the Work which is manifest, and our Rule, and the End of the Worker, which is secret: The End of the Work is that for which any Thing in it's own Nature is adapted and fitted, and to which it hath a Tendency, or is legally constitute, hence the End of the Law was to restrain from Sin, Man's chief End why God made him, was to glorify and enjoy him: And there is the Intention and End of the Worker which is that which the Lord brings out of any Mean, and which he ultimately intends to bring to pass; so it is the End of the Fire to burn all combustible Matter cast therein, and God appointed it for such an End; yet notwithstanding were not these *Dan.* iii. consumed by it, and therefore God did not design in suffering them to be thrown therein, that they should be consumed thereby. And so I say, the Gospel preached, and Death of Christ hath a Tendency, and by divine Destination is sanctified for the saving of all, which is the End of the Work: But the Lord by the Death of Christ or preaching of the Gospel did not purpose to save all; God made Man to glorify and enjoy him, this is the chief End of Man, it's the End of the Work: But God did not intend that all whom he creates should enjoy him for ever. So God *John i. 7.* sends *John* that all might believe thro' him; but God did not intend that all should



believe thro' him. In a Word then, as Christ's Death was terminated to the Elect, it was both the End of God the Worker, and of Christ's Death the Work itself, that they should be saved; as it was terminated to all and every one, it was the End of the Work to save them, in which Sense I understand the Scriptures cited: But God's Intention, End and Purpose he designed, was indeed to save the Elect amongst them, but not to save the rest, but that they contemning and rejecting the Offer of Salvation might be made fit Objects to shew his just Gospel-Vengeance and Wrath upon them, tho' it be true that God intended the Work should have such an End.

OBJECT. XIII. If all and every one were redeemed, then in respect of our Justification, Reconciliation and Salvation purchased by Christ's Death, to which by the Gospel-Promise we have Title, we might be said to be justified and reconciled in regard of the Gospel-Promise and Death of Christ, before Faith, and at the same Time be condemned and Heirs of Wrath, because in a State of Unbelief. ANSW. (1.) This Argument is as strong against Christ's dying for the Elect, who are in a State of Condemnation till they believe: Therefore some modern Divines accounted Protestants, deny that Christ died in our Stead, but to purchase Life and Salvation upon Condition of Believing, so that we are no Ways justified till we believe. But this is false, and therefore I say, (2.) Look as all are said to have sinned in *Adam*, and to be condemned in him; *Death passed upon all*, tho' all were not existent at that Time, and as *Levi*, *Heb. vii. 9, 10.* is said to pay Tithes in *Abraham* to *Melchisedeck* before he was born, even so the second *Adam* the Representative and Attorney, and Head of fallen Man, bringing in perfect Righteousness by obeying the Law in our Stead, and dying in our Vice, and thereby satisfying the Law for all our Sins, as he was justified; even so are we in and by him justified likewise fundamentally, and thro' this it is that we have Title to Justification and Salvation, and there are Discharges sealed and subscribed; and these are holden out to Sinners in the Ministry of Reconciliation,

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conciliation, 2 Cor. v. 18, -- 21. who are commanded to accept and receive their own Mercies; but notwithstanding they are not actually and formally justified till they believe; or as *Rutherford* saith, they are not justified federally by vertue of that Covenant, If thou believe thou shalt be justified, pardoned and saved, because they have not performed the Condition of that Covenant, which until they do, they have not on that Head, Right to Justification, tho' in respect of the Covenant of Redemption and in respect of Christ's Death, they are *absolve* or on another Head, fundamentally and materially justified. I illustrate it thus, Suppose a Person for a Debt owing by him be put to the Horn, denounced and put in Prison, or a Caption issued out against him, any Messenger may put the Law in Execution against him, and put him in Ward. This Man is decerned as a Rebel, his Goods and Moveables fall under Escheat. Suppose a Friend in his Name and to his Behalf pay the Debt, get a Discharge, and procure Suspension and Relaxation, and a Charge to set at Liberty in Case of Imprisonment, this is offered to the Man to present it to his Keepers, and in Case he is willing may come out; this Man hath Ground to come out of Prison, tho' till he accept he is still a Prisoner: Or, suppose the Debt only paid, and he only to be set at Liberty upon Condition of getting a Suspension containing Relaxation and a Charge to set at Liberty; tho' this Man in respect of the Debt paid, and the Discharge given by his Creditor, hath Right and good Ground to suspend, relax, and sue for Liberty, yet till his Suspension be passed, tho' the Law be fundamentally satisfied, doth he continue an actual Rebel, a Prisoner, and his Goods are escheatable. Even so do we continue the Captives of Sin and Satan, and under his Power, and in a State of Condemnation, tho' our Debt be paid by Christ, and thereby we fundamentally justified and free; tho' not formally till we believe, in Order to which it is required that we believe; even as to our fundamental Justification it is required that the Law be satisfied and discharged. If others explain it better in other Terms, I

shall not be heard with them for Words; he says the same that I say who maintains that Christ died, was justified, rose again, ascended and triumphed in our Stead, procured for us, and received in our Name and to our Behoof all Privileges, which as such therefore, he doth offer to us in the Gospel by the Ministry of Reconciliation, beseeching us to accept, and declaring that if we reject them and following Vanities we forsake our own Mercies; they say what I say, call it as they will, or however variously we express ourselves.

OBJECT. XIV. To tell all Men tho' never so wicked, that Christ died for them, will harden them, and make them presume to be saved, whatever their Life be, therefore is not this to be averred that Christ died for all.

ANSW. The Extent of Christ's Death in this Sense lays no Ground for Presumption, seeing it is constantly affirmed and declared that however Christ died or tasted Death for every Man; that yet it will never be effectual to save any but such as thro' Sense of Sin and Misery heartily close with a crucified Saviour, and improve him for all Things they stand in need of, yea and if by Unbelief they neglect this great Salvation, that the Death of Christ will be so far from saving of them that it shall be their greatest Ditty, that there was a Price in their Hands and yet had no Heart to buy Wisdom, and shall be condemned and punished as guilty of the Blood of the Son God which as it furnishes Ground of Faith, so doth it in Regard of the Hazard of not believing, exposing them to the sorest Wrath, of itself powerfully stir them up not to neglect so great a Salvation. That Corruption may take Occasion to presume from this Doctrine, I deny not, but that it gives just Ground to presume, I deny; for Men can expect no Salvation but in a humble cordial and full accepting of Christ, from this Doctrine, tho' it gives Ground to accept of Christ, it gives no Ground to presume; if Men shall say, tho' I walk in the Imagination of my Heart, I shall have Peace, their naughty Hearts are to blame, not the Doctrine of God's Mercy or his Love. Tho' from this, that God is merciful, many

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presume and turn secure; it follows not that therefore the Mercy of God is not to be preached, much less that there is no such Thing. I grant neither Christ's Death nor his Mercy should be only and firstly or unseasonably preached to Sinners. Every Truth is not seasonable and fit to be spoken at all Times, *Ecl. viii. 1.* a wise Man will discern both Time and Judgment.

OBJECT. XV. It is said in Scripture, that Christ died and did bear the Sins of many, therefore he did not bear the Sins of all and every one. ANSW. True, it is said that Christ did bear the Sins of many, and when he did bear the Sins of all Mankind he did bear the Sins of many; and many thus taken see in *Rom. v. 15, 19.* many are said to have been made Sinners thro' the Offence of one, and dead; that is, all and every one, and *Dan. xii. 2.* *many of them that sleep shall awake, some to life, some to shame and contempt;* Shall therefore but some only arise at the Resurrection and not all and every one?

OBJECT. XVI. It is said *John x. 15.* that Christ lays down his Life for his Sheep, *And I lay down my life for my sheep.* *John xvii. 19.* *For their sakes do I sanctifie myself,* that is, for the given ones, which are only the Elect, therefore it cannot be said at all that Christ died for any other. I ANSW. It doth not at all follow more then that Christ created his Sheep, preacht unto them, therefore Christ created his Sheep only, preacht only to them, *Psal. cxi. 5.* it is said, *the Lord giveth bread to them that fear him,* Doth he therefore give Bread to none but to those that fear him? So tho' it be said Christ died for his Sheep, it will not follow he died for none other but for his Sheep: The Argument if reduced in Form would be either *peccant* therein or false in some of the Propositions. (1.) Suppose the Words were exclusive, and that the Lord means his Sheep only here, because he is hereby manifesting his Love to them, and it is of his Care of the Elect he is speaking all alongst; such who hear not the Voice of the Stranger: All that will follow is that which hath been frequently granted and asserted.



asserted, viz. that all the Elect who are given to the Son to be redeemed and saved by him are the principal Object of his Death, and that it was the Salvation of his Sheep he designed by his Death; and tho' Christ materially died for all and so for Reprobates, yet he died not formally for them, but materially, not for their Sakes, but he died for all for the Elects Sake, *John xvii. 19.* hence all that follows is what will be granted, viz. that therefore there is a special Redemption of the Elect in which no Reprobate hath any Interest; and that Christ died not for Reprobates in the same Manner as for the Elect; even as it is said *he giveth bread to them that fear him*, because there is a special Providence even in Externals reaching to the Elect, and Bread is not given to others in that Way and Manner and from that Love, and to that End that it is given to them that fear the Lord; tho' the Lord giveth Bread in a common Providence to them that fear him not: So when it is said Christ died for his Sheep, it is meant of a special Interest they have beyond others in Christ's Death; not that others have no Interest at all: Sicklike the Gospel is preacht for the Elects Sake; *I endure all things for the elects sake*; will it therefore follow the Gospel is preacht to none others but the Elect: Even so tho' Christ be said to sanctify himself for the Elects Sake, it will not follow but Christ's Death reaches and extends to others; be it for whatever Cause, or upon what Account soever.

OBJECT. XVII. To affirm that Christ died for all, is contrary to the Current of the most godly and judicious Protestant Divines, contrary to our Confession of Faith; and to the professed Doctrine of the Church we live in; disputed against by our most famous Men, and odious to all that truly fear God, and therefore not to be maintained. ANSW. (1.) Were all this true, yet were not the Argument demonstrative, unless we maintain that Men now are infallible; but the Testimony of the Protestant Church is of such Weight with me truly, that however I would not build my Faith on it, yet durst I never contradict it, and rather suspect my own Apprehension

prehenſion then queſtion the Authority of ſo many ; and I ſhould not at this Time have ſaid ſo much, but that I find Folk too ready to build their Faith upon Men ; and ſeek but too little to hear himſelf, and becauſe of this to believe. But (2.) I deny that Proteſtant Divines generally are againſt the Extent of Chriſt's Death in this Senſe. *Luther* and all his Followers are for it, ſo are many *Calviniſts* ; many of the reformed *French* Divines ; moſt of the Profeſſors of *Saumur*, with many others cited by *Dalleus* ; and laſtly among our approved modern *Britiſh* Divines, *Mr. William Fenner* and *Doct<sup>r</sup> Preſton*, therefore it's too widely ſpoken to affirm it contrary to the Current of Proteſtant Divines. (3.) Nor in the Senſe I maintain it, is it contrary to the Confeſſion of Faith ; No Article I ſuppoſe can with any Colour be alledged but the laſt Article of the 8th Chapter ; and to any who conſiders it, it will not be ſo much againſt what I maintain, as againſt what *Arminians* hold : For all thoſe for whom Chriſt died (it ſaith) to them he doth apply his Death, that is, for all thoſe for whoſe Sakes he died, and ſanctifies himſelf in that Manner he doth for his Eleet, to all thoſe he doth in Time apply the Benefits of his Death ; But it was never their Mind to affirm that all thoſe for whom Chriſt died ſufficienter, that to all theſe he doth apply the Benefits of his Death. I will not oppoſe Aſſemblies of Divines and *Engliſh* Divines to Aſſemblies of *Engliſh* ; But let any read the Book of the thirty nine Articles compoſed by an Aſſembly of *Engliſh* Proteſtants, and there you will find in the 31 Article of that Book, the Extent of Chriſt's Death plainly mentioned ; and if ye ſeek to explain their Univerſality, ye cannot think it but unjuſt to deny me a Liberty likewise to explain the Speciality in our Confeſſion of Faith at *Westminster*. (4.) And as little do I judge what I maintain contrary to the Doctrine of the Church of *Scotland* and to what is maintained by the moſt approved and learned Writers thereof ; tho' I confeſs I have expreſſed myſelf variously from them on this Head ; if particular Perſons judge what I ſay contrary, I am not to lay Weight on their

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Judgment as the Judgment of the Church of Scotland: If they reply *Durham* and *Mr. Rutherford* are for particular Redemption and against Arminian and Conditional Redemption, so am I too: I plainly deny, and I speak as I think, that neither *Durham* nor *Mr. Rutherford* contradict what I say; particular Persons I know think they do, and I as firmly believe otherways. If ye say I make use of their Arguments as Objections and answer them. I ANSW. That I never heard a worse Argument: I grant I propose their Arguments for particular Redemption as Objections against me, But doth it therefore follow that I judge them not of my Mind, or that they are not of my Mind? Do not all Protestants propose the Words of *James* the Apostle as an Objection against Justification by Faith alone, and not by Works? And do they then think, that the Apostle *James* is for Popish Justification by Works? And if from some Expressions and transient Sentences hastily slip from the Pen in the Heat of Dispute, some Consequences may be strained contrary to what is here set down, Shall I think therefore that they are positively against what I maintain? I believe what our approved Divines have written against the Separatists to be judiciously and orthodoxly written; yet I will not say but something may be strained by Consequence from their Writings contrary to the present Practice of the People of God. *Ante Pelagium securus loquebantur Patres*, saith one when pressed with the Testimonies of some of the Ancients for Pelagianism. (5.) Nor is the Extent of Christ's Death odious to all that fear the Lord who understand; the Simplicity of some may be abused to imagine Hobgoblins and to speak against what they know not, thro' an ignorant Zeal: Let *Lazarus*, *Seaman* and *Doctor Owen* and another Independent both Orthodox and knowing Men be Judges; and their Preface to *Mr. Polhill's* Book considered, and there ye will see that they reckoned the Doctrine of the Extent of Christ's Death as thus explained but a circumstantial Matter, not substantial, and a diverse Way of expressing what in Substance is the same, And are not these more

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competent Judges? I conclude then, That seeing the Doctrine of the Extent of Christ's Death (as I remember *Pareus* doth explain it, sufficiently for all) is neither contrary to Scriptures, Confession of Faith, reformed Protestant Divines, nor Profession of our own Church; I see not why upon this Head it should be quarrelled.

OBJECT. XVIII. From the several Intricacies and Difficulties wherewith the Extent of Christ's Death is perplexed, as concerning *Heathens*, diverse Covenants, little Children, Folk that have sinned against the Holy Ghost, these Reprobates that were in Hell before Christ suffered, and some others of this Nature which I shall refer to the next Section, this being but too long already.

### S E C T. IX.

*Some Intricacies and Difficulties relating to the Extent of Christ's Death cleared.*

I Have heard some reasoning against the Extent of Christ's Death from the Plainness and Flatness thereof, in respect it made Faith so plain, it affording obvious and clear Grounds for that Faith which the Gospel requires, and which is not so consistent with the Highness, Incomprehensibleness and Unsearchableness of this Mystery; and yet here again they reason against it from the many inconceivable Mysteries and Difficulties with which it is perplexed, and which cannot be cleared to Satisfaction as they think: And indeed the whole Gospel, Covenant of Grace, the Incarnation, Regeneration, Justification by Grace, are all Mysteries, and the hidden Wisdom of God, 1 *Cor.* ii. 7. which the Wisdom of this World cannot see nor behold, but which God reveals by his Spirit. However I shall consider them.

The *first* great Intricacy is drawn from the Decree of Reprobation, with which they think this universal Death of Christ inconsistent, for say they, seeing some were first by the Lord's absolute Decree of Reprobation ordained to be damned; How is it conceivable that ever the Lord

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Jesus should undertake to die for these whom before he never purposed to save, but ordained to destroy.

**A n s w.** There is no inconsistency in God's reprobating of some, and his sending his Son to die for them; I shall not raise a Stir about this, whether the Decree of God's Predestination be prior to the Covenant of Redemption, or whether they be distinct, both which the Raisers of this Difficulty rashly (if I be not deceived) if not ignorantly suppose. Whether the Covenant of Redemption be not a Part of the Decree of Predestination as some learned Men think, and which I think very hard to contradict, sure I am, there is no such Priority or Posteriority as the Objection supposeth; seeing both were from Eternity, in which there is no Priority nor Posteriority, and by affirming of which the whole Frame of this Argument falleth down in Pieces, the Supposition being false on which it is built. But (2.) I shall freely grant and give to the Objectors what I think they are not able to prove, that the Decree of Reprobation is distinct from the Covenant of Redemption, and doth precede it; and yet were all this true, it is very conceivable and obvious how the Lord Jesus should undertake to die for Reprobates, to the Execution of which Decree of Reprobation Christ's Death for all was necessarily subservient, yea and our Doctrine is hereby confirmed; for (1.) It is certain that the Lord from Eternity did of his own Free-will purpose to manifest his Wrath, Power and Justice on some, and nothing foreseen in Man is the Cause of this Purpose, *Rom. ix. 20, 21, 22. Jude 4.* (2.) That the Lord purposed to manifest on some, not only Law-Wrath, but Gospel-Wrath, nothing comes to pass, but what is decreed to come to pass; many are and shall lie under the Gospel Vengeance; therefore God decreed so, *Heb. x. 29.* [*Gr. cheirano timorias*] worse Punishment, *Matth. xi. 22.* more tollerable for *Sodom* and *Gomorrah* then for them. (3.) However Man's Sin or Unbelief be not the Cause of God's Will (which is the Cause of all Things) yet is God's Purpose and Will as terminated to the Reprobation and Damnation of some truly respective

tive of all Folks Sin and Unbelief, that is to say, God purposed not, to damn some for no Cause, and upon no Ground or Account, but because of their Sin and Unbelief; for as *thro' sanctification of the spirit, and belief of the truth* he hath appointed us to be saved; so are all damned and purposed to be damned for their Sin and Unbelief, and hence are ordained to this Condemnation, viz. *stumbling by Unbelief on the rock of offence*, 1 Pet. ii. 8. for tho' Sin or Unbelief be not the Cause of God's Decree of Reprobation, yet is Unbelief the Mean thro' which the Decree is execute, and therefore is the Decree respective of it. (4.) That therefore this Gospel-Wrath might be manifested on some, who were to be arraigned and punished as guilty of the Blood of the Son of God, and who were therefore to have an Offer of the Gospel, that is, of Salvation thro' Christ's Blood, which they were to reject and slight, necessary it was that therefore Christ should die for them, that this Blood shed for them, offered to them, and Remission of Sins thro' it, they should despise it, and be thereby fitted Objects of that forer or worse Punishment appointed for some; The Blood of Christ and his Death for Reprobates was then a necessary Mean coordinate with other Means, necessarily subservient to the Execution of the Decree: And therefore as the Lord did decree to damn some for their Unbelief and Murder of the Son of God, necessary it was they should have an Offer of Salvation thro' his Blood; this we cannot so clearly conceive unless Christ had truly died for them: Therefore not only is universal Redemption consistent with the Decree of Reprobation, but necessarily subservient thereunto; and it is no more inconceivable that Christ should die for such as be appointed for Damnation, then that he should conferr any other Mean of Salvation on them; for Christ died not for Reprobates with an Intention to save them, as some think, he wills generally the Salvation of all, before he wills their Damnation; with this I confess Christ's Intention of damning Reprobates is inconsistent, but died for them  
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that the eternal Design of making known Gospel-Wrath might take effect, *Luke ii. 34. Isa. viii. 14.*

The *second* Intricacy and Difficulty that appears here, is that this would seem to infer an Inequality in the Price laid down, and it is argued thus: Seeing Christ merited and procured Faith and all saving Graces to the Elect which he doth not to the Reprobates, having obtained more for them, it seems he should lay out more for them then for the Reprobates, and less for the Reprobates then for the Elect, and it would seem that if he paid not as much for them as for the Elect seeing he gave but his Life for them that they are not at all redeemed. To the which I ANSW. Wrong Suppositions once admitted, lays way for many unanswerable Difficulties (*Matth. xxii. 30.* If Folk married and were given in Marriage at the Resurrection, it would be indeed puzzling to determine the Question they proposed to our Saviour) *viz.* of two distinct Satisfactions made by Christ for Elect and Reprobates. A gross carnal Way of up-taking this Truth in a divisible Manner, as if Christ had parted his Satisfaction, and allotted so much of it for the Elect, and so much for the Reprobate, then which nothing is more false; wherefore if Christ by two distinct Satisfactions had satisfied once for the Elect, and at another Time for the Reprobates; and allotted so much for the Elect, and so much for the Reprobate, some Colour had been for starting this Difficulty; But Christ by one indivisible Action, and one infinite indivisible Price satisfied for all Mens Sins, He satisfied not for the Elect apart and for the Reprobate apart, But whatever he laid out in the whole Tract of his Humiliation, it was for both; in a diverse Manner still; and therefore there is no Necessity of such imaginary Divisions and Proportions, for what is infinite cannot be divided because it hath no Quantity. The suffering of Christ cannot therefore be imagined divisible so as to allote so much of them for his Elect and so much for others; for each Part of Christ's Sufferings was infinite and was for all: A Merchant buys a Parcel of Goods overhead, and gives such

a Sum in whole Sale for the Commodities, intending a diverse Use for each of them, as he should think fit; now tho' there be some Things of greater Worth among these Commodities then others, yet doth it not follow, that therefore he gave more for one Parcel then for another: No, because he bought all *in cumulo*: Christ laid not out his Blood in Retail, but bought the whole of Mankind overhead in whole Sale. (2.) By the same Argument it would follow that the Elect are not equally redeemed, seeing as all confesse all the Mercies they enjoy are the Fruits and Purchase of Christ's Death; now some enjoy greater Mercies then others, Gifts, Offices, Measures of Grace and Glory, which others enjoy not; Will it therefore follow that Christ died not equally for his Elect, or that he gave more for the one then for the other, because he distributeth not the Fruits of his Death equally. Away with such Fancies.

A Third Difficulty ariseth from the Condition of such *Heathens* as never hear the Gospel, for if Christ died for them, it would seem inconceivable to tell for what End, seeing they were never to be saved by it, nor was he by the Revelation of it, to manifest on them Gospel-Wrath.

ANSW. If the Business be clear as to Members of the visible Church, there is the less need to speak of *Heathens* concerning whom we have so little divine Revelation.

(2.) Tho' the Lord's Intentions in many Things are unknown and unsearchable, yet are we not therefore to deny the Things themselves or that the Lord did so; suppose I could not tell why the Lord Jesus shed his Blood for *Heathens*, neither his Justice nor his Love kything thereby, it will not therefore follow, Christ cannot be said to do such a Thing as to die for *Heathens*, tho' I cannot tell for what particular End; Can you tell why the Lord in a Shower of Rain lets so many Drops fall on the Rocks, and in the vast Ocean to no End we can imagine? Or can ye tell why the Lord made so many precious Stones of such singular Vertue, all of them profitable for Man? So many medicinal Herbs for the Use of Man, and all granted for his Use, and yet the far great-



est Part of these excellent Stones undiscovered in the Bowels of the Earth (and for ought I know will be till Time be no more) by any of the Sons of Men to whose Use they were created: Seeing there is an universal Donation of them, why not an universal Revelation of them? Or will ye deny there are any such because the Lord's End cannot be told, can ye give any other but this, because it pleased him? (3.) In respect of diverse Ends the Lord had, of which afterwards, the Lord in his Wisdom saw it convenient, saw it meet Christ should die for all Mankind, and not for some only, therefore the *Heathen* being a Part of Mankind, it was necessary Christ should die for *Heathens*, not apart by themselves, but as Christ died for Mankind in general. (4.) The *Heathen* enjoy many Favours from Christ, they are endowed with Gifts, moral Vertues, their Kings rule by him, they are in Christ's general Charter as well as others; the Heir of all Things is their King and Lord; a Minister may preach Remission of Sins thro' Christ's Blood in whatever Place of the World he come: Christ hath a Power over them to do with them as he pleaseth, all these are Fruits of Christ's Death, and a Part of Christ's End in dying as terminated towards them; hence called *the Saviour of all men*, 1 Tim. iv. 10.

A *Fourth* Difficulty is from Infants; hence it is asked for what End did Christ die for Infants, for deaf Persons, that were never in Capacity to reject the Gospel, and yet are not saved.

ANSW. That I judge not myself at all concerned to trouble myself with these thorny mysterious Intricacies; if Men cannot keep the plain Field, I see not that we are called to pursue them to their Thickets and Labyrinths where many Times both of us lose ourselves. I remember it is reported of one of the old Fathers, who being enquired a curious Question concerning Infants, returned this Answer, And I likewise will ask you the Manner how the Eternal Father begat the Son from all Eternity, that we may both run mad: So I say concerning Infants, when such as propose the Question shall tell

tell me how they believe and are saved ; What Grace is it they are capable of, or how saved without Grace, how capable of Glory, and enjoying of God, whither, and if they be damned, for what Cause ? And whither there may not be some Act of Unbelief in them, of Rejection of Christ offered to them in a suitable Way to their State for which they are damned ? And whither as there may be Grace wrought in them in an extraordinary Way, so may they not likewise sin in a Way inconceivable to us ? When they shall tell me an Answer to these, I shall Answer what they propose to me : All these are above my Reach to know, and we have no Scripture Revelation for the Manner how Christ's Death is made efficacious to those, or how they reject it or not, yet will I believe what the Scripture saith, that Christ died for every Man,

A *Fifth* Difficulty, Whither Christ died for such as sin against the Holy Ghost and for that Sin. ANSW. Here is another Thicket to which I can say nought, but I believe he died for such as have sinned against the Holy Ghost, that they might be pardoned for all other Sins (as this respects the End of the Work) by his Death ; but Christ died not to obtain Remission for that Sin which is unpardonable, and therefore for which there is no Sacrifice ; what Scripture reveals further in this I cannot tell.

A *Sixth* Difficulty is in regard of the Purchase of Faith thro' Christ's Death, for either (say they) Christ hath purchased Faith for them that are Reprobate or not ; If he hath purchased Faith for them, How come they not to believe ? For what End was this purchased ? If Faith was not purchased, they are in as sad a Condition as to Salvation, as if Christ had not died for them ; for as without Christ's Death we cannot be saved, so no more can we be saved without Faith in *sensu diviso* :

ANSW. For my Part I determine not whither Christ purchased Faith for Reprobates or not : I see no Scripture that says it ; but I think whether it be affirmed or not, it inferrs nothing against what is asserted as to the Object of Christ's Death : If it be said with Doctor Twiss

that however Christ purchased circumstant Graces to them, to be conferred on them upon Condition of their Believing, yet hath neither purchased inherent Grace as Faith, nor is it offered to them, and hence they cannot despise it; for as Christ did not purchase to Saints these Gifts and Offices they receive not, tho' it be presumed he purchased them for others on whom they were bestowed, even so may it be said that Faith is purchased only to the Elect and who therefore get Grace to believe, and not unto Reprobates who never believe: And as to the Absurdity thence inferred, it's true they cannot be saved, unless they believe, no more than they can be saved, without Christ's Blood; but tho' Faith were purchased for them, unless they likewise got Grace to believe they could not be saved either; Therefore I say that however they are thereby *ex defectu potentia* or thro' want of Power to believe in an Incapacity to be saved; yet are they not in an Incapacity to be saved thro' Defect of the Object; that is, there is no legal objective Impediment in their Way to Heaven, and therefore in respect of Christ's Satisfaction for them have they a Ground and Warrant to believe, on which their Faith may lean, which makes them inexcusable and guilty, and fit Objects by which the Lord attains the Ends of his Death for them, which were not that they should be saved, but that he should be glorified in such a Way in their Destruction. They have a Warrant I say to their Faith, tho' they cannot believe, nor shall believe; the Price in the Hand is really a Mercy in itself, and puts in some Capacity to buy Wisdom tho' he cannot buy it, nor have any Heart thereunto: And if I should say that Christ by his Death purchased Faith to them, tho' they never get Grace to believe, I know not what could be said; Oh say ye, How come they to want Faith? **ANSW.** Because it pleased not God to give it; To what End say ye did Christ purchase it for them, seeing he never bestows it, and it is not thro' their Fault they want it? **ANSW.** Because he purchased it for all Mankind and they are a Part of Mankind, and he purchased it for all Mankind

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that his Elect when called to believe and finding an Impotency to believe might with Confidence look up to that Purchase and seek earnestly for that Faith which they see purchased for them, and which from the Knowledge that it is purchased for them, they have Ground to expect; God by promising of Faith working it; and that such as cannot believe might be inexcusable for the want of Faith, seeing they would not believe when they had a sufficient Ground to believe.

A *Seventh* Difficulty is from the Condition of such as were actually damned before Christ came in the Flesh. How can it be conceived that Christ shed his Blood for them to save them who were out of all Capacity to be saved? Will any procure a Pardon for a Malefactor already executed? *ANSW.* Look as certain Elect Persons were justified and glorified by the Merits of Christ before he died by Reason of the Compact between the Father and the Son; and in regard Christ was to die, so they being justified and saved already, Christ could not die with Intention that thereby they might be saved or justified, seeing that was already done, and yet did Christ die for them; even so Reprobates in respect of common Mercies they enjoyed, which were the Fruit of Christ's Death, in respect that thro' the Lamb slain from the Foundation of the World they had Ground and Warrant to believe, and our Lord Jesus is to raise them up at the last Day; and that by these fit Objects of Wrath, tho' he reap not the Glory of his Grace on them, yet will reap of them the Glory of his Justice who by the sure Decree are for this Effect given Christ, *Psal.* ii. 8. lxxvi. 10. and to the Execution of which Decree the Death of Christ for all did contribute, hence Christ having got a Part of what he intended and being to get the rest, tho' Reprobates were damned actually when Christ died, he died for them in the Fulness of Time by Reason of the Compact betwixt the Father and the Son, tho' some of them are at the Time of Christ's Death out of all Capacity to be saved, yet are they not out of Capacity to glorify Christ; and tho' it be always the End of Christ's Death



as it is a Work to save all for whom he shed his Blood (as it is the End of his Patience and Long-suffering to lead unto Repentance) yet is it not, nor never was Christ's Intention or End to save Reprobates, and therefore is Christ no Loser by them; for he reaps all he designed by dying for them, and therefore must die for them when out of Capacity to be saved by his Death, which he never intended, if Incapacity to glorify and manifest the Mediator's Wrath and Power which they are.

The *Eight* Difficulty. This would seem to infer two Covenants of Redemption as some think, one relating to the Elect, and another relating to the Reprobates, yet Scripture mentions but one Covenant of Redemption.

I A N S W. There is but one Covenant of Redemption, but relating to divers Objects and Things therein contained; for by the Covenant of Redemption Christ was to lay down his Life for Mankind out of Favour for some of Mankind, and the Father therefore was obliged to give him some out of the World to be by him redeemed and effectually saved to the Praise of Christ's Grace; and others for the Elects Sake were given Christ to dispose of for manifesting the Glory of his Justice and whom for this End he purchased: Here are not two Covenants but one comprehending diverse Objects and Things. The Elect indeed are the special principal Objects of this Covenant and for whose Cause others are therein included.

## S E C T. X.

*Christ's End in dying for all.*

Certainly Christ had great, wise, and holy Ends in his dying for all, Christ did intend something by dying for all, which to attain, his dying for some could not be supposed sufficient.

Two Things I premise. (1.) When I say Christ died for Reprobates, I do not mean that Christ gave distinct Prizes and Ransoms for Elect and Reprobates, or that he died for Reprobates as separate from the Elect, by an  
Action

Action peculiar to themselves, I mean of real Separation, for intentional mental Separation there was; Christ by one Ransom diversly intended did satisfy for the Sins of all Mankind. (2.) That when we enquire into God's Ends in Christ's Death, we are not now speaking of the End of the Work, but of the End of the Worker, wherefore did Christ rather die for all and not for some only, or why he would not exclude Reprobates from Interest in his Death.

The Ends are (1.) That the Elect might be saved by Faith; for consider, that as the Gospel is preached unto all that the Elect might be saved and gathered from amongst them; even so did Christ die for all, that thereby he might by more congruous and fit Means save his Elect; It seemed good to the Sovereign God in his infinite Wisdom to save his Elect by Faith, that it might be of Grace; The Gospel holding out of a crucified Saviour for our Sins is the only fit Object of our Faith, and our Faith closing with this Object for Salvation acts rationally; there must be some rational Ground in this Object to lean on; but unless Christ died for all, How can this sure Ground be rationally evinced? For how can the Soul acting rationally lean on Christ's Sufferings for Remission of its Sins if it does not know in some Measure themselves to have Interest in this his Blood? But what sure Ground give you or can be given for grounding the Faith of a Sinner in this that Christ died for him, unless it be made out and held that Christ died for all, unless ye say that Christ's dying for any particularly is revealed by the Spirit extraordinarily to the Elect, and on which therefore they may ground their Faith; but this is but Enthusiasm; the Ground of Faith is in the Word, not out of the Word; Christ died therefore for all for this End, that there might be a sufficient sure Ground to bottom Faith upon without which the Elect could not in a rational Way believe; and tho' Faith be a supernatural Work, yet it is a rational Work, and Saints act most rationally when they believe; he that knows that Christ died for him, hath Ground to believe none shall condemn

him, he may plead knowing of this Price in his Hand, for all Things; and buy them and pursue the Lord for them. Hence Christ's Death, Life, and Resurrection is written that we might believe, *John xx. 31.*

A *Second End*, That Reprobates slighting the Offer of the Gospel and Salvation, and misbelieving notwithstanding of such clear Grounds of Faith, might be made utterly inexcusable and so liable to that sorer and greater Punishment which shall be inflicted on Unbelievers, hence Christ is a Rock of Offence, a Gin, a Trap, a Stone of stumbling to, and for the Fall of many.

A *Third End*, That the Glory of the Grace which is by the second Covenant might be illustrated and made appear superabounding, where Sin hath abounded, that as the first *Adam* brought Death by Sin upon all Flesh; so the second *Adam* might by Means of Death lay a Foundation of Reconciliation and Life to all Flesh; If Sin had reigned over all and Grace had been purchased only to few, then had not Grace superabounded every Way as Sin had abounded. Satan's Conquest had been larger than Christ's, the Salve had not reached so far as the Sore, *Rom. v. 12.* to the End.

*Fourthly*, Christ died for all, that he might be Lord over all, *Rom. xiv. 9.* he died for all, that he might establish his Right of Lordship and Superiority over all, and that as Mediator, and upon the honourable Title of Purchase, hence because he is the Son of Man, and died and humbled himself, therefore is all Judgment given him, and a Name above all Names; so as his Right of Dominion over Mankind as Mediator is not of mere Conquest as it is over Devils, but proceeding likewise from that which is the justest Title, even Purchase: Christ as Mediator hath now Power over all, as having lawfully bought all, to extend therefore his mediatory Claim and Lordship, hence he died for all.

S E C T. XI.

*How Christ died only for the Elect, and of special Redemption.*

**W**E are now come to the *second Conclusion*, viz. That Christ died in another Sort and Manner for the Elect, than he died for the Reprobates; so that there is a Redemption for the Elect in which none but themselves have Interest. Hence Christ is said, *1 Tim. iv. 10. to be the Saviour especially of them that believe*; that look as there is a common Mercy which is over all God's Works, a *common salvation*, Jude 3. So there is a special Love, a special Good-will, better Things which accompany Salvation, and a special Redemption of which the Elect only are Partakers and none others; they are a peculiar People, and therefore doth Christ redeem them by a peculiar Redemption, and hence are said in respect of this Redemption to be *redeemed out of all tongues and kindreds*, Rev. v. 9. and therefore is Christ called the Saviour of the Body the Church, and is said to die for his Sheep, *John x. 11. who are they for whose Sakes Christ sanctified himself*; truly all these Expressions do hold out that Christ died some other Way for the Elect than he did for others; yea the commonest Mercies and Favours of Believers come thro' another Chancel and Way to them, and from another Fountain, then they come to others, who are Partakers of the same Favours. Hence *Psal. cxi. 5.* it is said, *He giveth meat unto these that fear him*; Why? Gives he not Meat to others besides those which fear him? Yes he doth, but not in the same Manner he gives to them: The Love and special Goodness of God being stamped on all they receive, from special Love it comes and from special Covenant-Relation, and therefore it is added, *he is ever mindful of his covenant*: Therefore tho' all may be said to be redeemed in the Sense already given, yet are the Elect in a special and peculiar



cular Manner and Way redeemed, and this appears in these Particulars.

*First*, Christ died for his Elect from a special Good-will and Love; and hence greater Love than this can no Man shew; Christ did not die for the Reprobates from a special Good-will towards them, and in respect of this special Love he will profess to them, *he never knew them: Esau have I hated*, Mal. i. 3. Christ's Death was the Fruit of Election as it was for the Elect.

*Secondly*, He died out of Design and Purpose to save his Elect, and to glorify by them the Riches of his Grace, *Tit. ii. 13. Gal. i. 4. Eph. v. 25, 26, 27.* — But Christ in satisfying for the Sins of all Men did not design and intend thereby to save all Men, else all should have been saved.

*Thirdly*, Hence Christ died efficaciously only for the Elect, for the Reprobates only sufficiently, that is, there was as much as was sufficient to answer the Plea of the Law with: Now look as there is a common general Call sufficient to make Men inexcusable, and holding out a sufficient Warrant to believe, hence it's frequently said, *many are called but few chosen*; as there is a special effectual Call which reaches the Elect only; hence are stiled, *the Called of God*, and *whom he calleth, he justifieth*, Rom. viii. 28,---30. he powerfully and irresistably brings them unto Christ: So there is a common Redemption yet sufficient in Law to be pleaded from, and in Case of pleading to justify; and there is a special efficacious Redemption which brings Salvation, which shall purge the Conscience from dead Works, *Heb. ix. 14.*

*Fourthly*, There was a special Compact betwixt the Father and the Son in the Covenant of Redemption in reference to the Elect, wherein it was agreed upon, that they should believe and come to Christ and be thereby infallibly saved: It was not a possible Salvation, nor a possible Faith that was purchased them: Christ made no such uncertain Bargain, he had his Elect insured to him, *John vi. 37. All that thou hast given me shall come to me; and them that come to me, I will in no wise cast out, but raise*

up at the last-day ; he will not lose the Travel of his Soul, but shall see his Seed ; this was made sure to Christ by Contract betwixt the Father and him, and the Death of Christ was commensurated to this Contract, and did respect the Objects of his Death, as they were stated differently in the Covenant of Redemption.

*Fifthly*, Christ in dying for the Elect prayed for them, which he did *not for the world*; Christ offered up himself with strong Cries, *John xvii. 9. Rom. viii. 34. Heb. vii. 25. 1 John ii. 1.* Now tho' Christ died for Reprobates and satisfied for their Sins, yet did he not pray for them, that this Satisfaction might become effectual for them ; It's true in that Prayer, *Luke xxiii. 34. Father, forgive them, for they know not what they are doing* ; Christ prayed generally for all his Enemies, among whom there might be some Reprobates ; but it may well be said, that however Christ's Prayers are indefinitely expressed, that yet really he there prayed only for his Elect that were amongst them, and who out of Ignorance might have been guilty of his Death, and gone alongst with the Rulers, and were afterwards converted, and did repent when charged with it, which may be reckoned as the Fruit of Christ's Prayer, *Acts ii. 36. and iii. 17.* or it may be said that that Prayer *Luke xxiii.* was not uttered by Christ as he was Mediator, as the Prayer, *John xvii.* was but as he was a private Person under the Law as Man, and therefore bound to give all Obedience thereunto, and consequently to pray for his Enemies, and which he would utter as a Pattern for our Imitation when called to suffer : That as Christ did not *render evil for evil*, but compassionately prayed for them that were cruel and unjust to him, in like Manner ought we not to *render evil for evil*, but heartily pray and wish the well of our worst Enemies, so overcoming Evil with Good, in Imitation of Christ, who as I said tho' he were not Mediator, or rather acting as Mediator in this, yet as a suffering Man under the Law was bound to this, in which Consideration as he was sinlesly ignorant of many Things, as of the Day of Judgment, so might he be ignorant

norant as a mere Man, who were elected or not, and therefore might pray indefinitely for all: But now Reprobates have not Christ's Prayers as he was Mediator.

*Sixthly*, The Elect are the principal and chief Objects of Christ's Death; *Objectum cuius gratia, objectum attributionis* for whose Sake he died, *John xvii. 19.* that as the Gospel is preached to all, *that all may believe, John i. 7.* yet is it God's Elect that is the principal Objects to which the Gospel is sent, and were they not, I think no Reprobate should ever have had any Offer of the Gospel, and where Christ hath no Elect ones, there is no Gospel preached; whatever Favours Reprobates enjoy, as I look on them as the Fruits of Christ's Death, so do I look on them as bestowed for the Elect's Sake, hence the Elect are the only principal and noble formal Objects of his Death, and Reprobates are but the secondary material Object of his Death. Christ died formally for the Elect only, for their Sakes as it is, *John xvii. 19.* thus Christ died only for the Elect.

And this special Redemption clear from innumerable Scriptures, asserted by the learnedest, godliest and most Orthodox Divines, I might by many Reasons prove and answer the Objections made by *Arminians*, but that I judge it needless, and done to my Hand already by our Protestant Divines against *Papists* and *Arminians*, that I can add nothing, tho' I dare not lay Stress on all the Arguments which some bring against them: All the *Arminian* Objections are I suppose easily answerable with the Distinction of special and common Redemption, efficacious and sufficient Redemption; granting a general common sufficient Redemption according to the Scriptures, and so interpreting them, and denying a general special efficacious Redemption.

If any think that by asserting such an universal Redemption, proving it by Arguments and loosing of the Objections made against it, the same for the most Part which are used against *Arminians*, I strengthen thereby the Hands of the Adversary, and weakens the Hands of such as are for the Truth, let them consider that there

is no Argument I bring for this universal Redemption that will be of any Avail to prove the *Arminian* Redemption; and as for my Answers to Objections, there is no *Arminian* that dare, unless he would cut the Throat of his own Cause make use of them: So that *Arminians* are never a Whit helped by me, but the true Orthodox Opinion of special Redemption further (I shall not say better) explained and cleared; there is nothing derogatory to the Grace, Love, Wisdom or Sovereignty of God, nothing that advances the great *Dianna* of Free-will (the Life and Soul of *Arminianism*) that can be deduced from any Thing herein asserted.

## S E C T. XII.

*The adequate and first Object of Christ's Death is Mankind or human Nature.*

**T**His is the fourth Conclusion, concerning which I shall not speak much: If we ask then, For whom Christ died, for whose Sins did he satisfy? I would Answer, that taking his Death adequately, he died for Mankind, for *Adam*, *Eve* and their Posterity, *Heb. ii. 16.* He took not on him the nature of angels, but Man's Nature, he came of the Seed of *Abraham*: As Christ becoming Man is a great Part of Christ's Humiliation, so was it some Part of that Satisfaction Justice required: Now he took not on him the Nature of Man, as Man was elected, but as he was come of *Adam*, as he was such a Species, that Nature Christ satisfied for, which he took on; but Christ assumed or took on him our human Nature, therefore did Christ satisfy for human Nature, and therefore satisfied for all and every Individual of that Species; for what is truly predicable of the Kind or Species, is predicable of every Individual of that Kind, hence there is a Mankind Love, a [*Gr. Philanthropia*] *Tit. iii. 4.* and hence Christ is holden forth universally to all. This I say is the first Object of Christ's Death, for tho' the Elect of Mankind be the primary or first Object in



In regard of Dignity and divine Estimation when compared with the Reprobate, yet in regard of Predication they are not the first Subject, but Mankind is the first Object of Christ's Death: For as Rationality tho' it in the Concrete be predicable of *James* and *John* and other Individuals, yet is it not first predicable of them but of the Kind, Mankind; and therefore logically, Man is first rational, risible, ere *James* or *John* be rational or risible: So the Redemption of Christ is first predicable of Mankind, ere it be predicable of Individuals, of Elect or Reprobates, and how a Man can grant a Mankind-Love, a Love to the Nature of Man which is not to Devils, and yet deny a Redemption of the Nature, or if they do not, yet very inconsequentially deny the most of the Individuals of that Nature to be redeemed I cannot conceive, and as Mankind or human Nature is the first Object of his Death, so is it the adequate Object of Christ's Death in it's large Extent: It is therefore a captious Question, and built on a wrong Supposition, to ask why Christ did die for Reprobates; as if Christ died separately for Reprobates, or shed some Drops of his Blood for them which he did not for the Elect, in which Sense the Question is asked: But Christ by one Death died for Mankind, not for Reprobates distinctly; it ought rather to be queried, Why Christ died for Mankind? Why for all? Why would not Christ exclude any from his Death? Hence we see that in regard all and every one are not elected; hence we cannot say, the Nature of Man is elected, for Election is of Persons, not of Kind; and therefore is not Election generally holden out to and predicable of all, as the Promises and Redemption are. And thus much for the Extent of Christ's Death.

C H A P.

## C H A P. VI.

Of the fifth Ground of Faith, viz. *The COMMAND of GOD.* I *John* iii. 23. *This is his Commandment that we should believe on the Name of his Son Jesus Christ.* *John* vi. 29. *Jesus said unto them, This is the Work of God that ye believe on him whom he hath sent.*

**T**HREE Things are clear from these Words. (1.) That as it is our Duty to pray, hear and sanctify a Sabbath, because God commands it, so in like Manner are we bound to believe and receive Christ because he commands it, and therefore need not fear to presume. (2.) That Believing is not only the Duty of some particular select Persons, but of all who hear the Gospel, these to whom Christ spoke, *John* vi. 29. were not humbled, were very wicked, yet bound to believe, *Rev.* iii. 18. (3.) That the Duty of Believing is that which in a special Manner the Lord requires at our Hands, hence called *the work of God*, the Command by Way of Eminency; *above all taking the shield of faith*; but of this more afterward. I shall for opening up of this more fully shew, (1.) What it is that God calls all to believe. (2.) The Nature of this Command. (3.) That all and every one are commanded to believe. (4.) I shall speak of the Importance of this Duty. (5.) How we should believe. (6.) Some ordinary Mistakes in Believing which are to be shunned. (7.) Answer some Objections. (8.) Give some Uses briefly.

S E G T.

## S E C T. I.

*What it is God calls all within the visible Church to believe.*

**A**ltho' what is here proposed doth properly belong to the Object of Faith, yet something we will observe here: As to the Question then; I think, (1.) That all who hear the Gospel are bound to believe their miserable undone Condition by Nature. we cannot conceive Christ as a Saviour except we believe ourselves in a Case that stands in Need of a Saviour: Law and Gospel both reveal this Truth; the Gospel supposes it is, and the Law tells how it is; it is then a Part of that Faith called for at our Hands, to believe we are lost, and so lost that we are out of all Capacity to help ourselves; for without this will we never believe, and therefore the *Pharisees* that cried we were never in Bondage, that justified themselves, rejected the Counsel of God, and did not believe; I do not say that this is the principal Object of Faith, or that Faith justifies as it doth believe this Truth, only the Faith which justifies believes this.

(2.) We are called to believe there is a Remedy, that however our Case be sad, that yet it is not hopeless, *Hos. xiii. 9. In me is thy help*, that there is Hope in *Israel* concerning this Thing, that there is a Door of Escape.

(3.) We are called to believe that this Help is only in the Lord Jesus, we are to look for the rising of our Sun out of this Airth alone, *1 John v. 10, 11.* This Life which God hath given us is in his Son; *no name under heaven given by which we can be saved, but by the name of Jesus.* Thou miserable forlorn Sinner, look therefore unto him alone, and despair of Help from Creatures, Means, Duties and Instruments, yea and of thyself, *Psal. lxxiii. 26.*

(4.) This Help that we are to believe in Jesus Christ crucified, we are not to look afar off to it, but as our Help;

Help; *there is a fountain opened to the house of David, for sin and uncleanness*, a Garment to cover Nakedness, Mercy to forgive, Merit and Worth to purge away, Abundance of Consolation to the weary Soul, Promises for every Case and Condition, Salves for all Sores; but we must believe all this to be for us, else we will never close with them; if we see not the Object, so as we may put out our Hand and reach it, but as at a Distance, we will never embrace that Object; hence not only is Help in me, but *thy help is in me*, Reconciliation, Grace, Mercy and Salvation are naturally as far from us as from Devils: We could not reach out a Hand to these Things to apprehend them while they continued at such a Distance; the Lord therefore brings this Word near to us, in our very *hearts and mouth*, Rom. x. 8. puts the Price in our Hands, that thereby we may buy Wisdom: Hence the Offer is particular, and every Sinner who hears the Gospel is to say, this Offer of Christ and all his Benefits is to me: And lest this were too little, the Lord by Promise conveys a Right of these Things to us. So *Acts* iii. 26. God sent his Son to you to bless every one of you; unto you is Remission of Sins preach't; this is the Record that God hath not only given, but given (*us*) eternal Life, and so states the Promise, as that we may easily reach it; the Word being thus near us, it is applicable, for unless we did conceive ourselves to have some Interest in the Promise, if we did not either explicitly or implicitly think the Promise is to us, How could we stay upon it? Our very Food which we apprehend not ours, and so at a Distance, we can never put forth an Hand to receive for our Comfort.

(5.) Faith believes likewise the Souls own Salvation, we are to believe not only that we are not in a desperate Case, that Help is in Christ and Help for us, and that we are herein concerned, but we are to believe we shall be saved; so that a Soul's own Salvation is some Way the Object of justifying Faith, *Acts* xv. 9, 11. *We believe that thro' the grace of our Lord Jesus Christ we shall be saved as well as they.* That the Soul eyes it's own Sal-



vation in coming to Christ is so undeniable as I think all will grant it; the Scripture saith that Salvation is the End of our Faith, 1 *Pet.* i. 9. this is it for which the Soul comes to Christ and which it believes on Christ for, and which when it believes it rejoices with Joy unspeakable and full of Glory: So that by justifying Faith I not only believe a Saviour in general, or that he is able to save me, but I believe he will save me, tho' not always expressly, clearly and with such an Assurance as wants Fear, yet in some Measure, and by such a firm Perswasion, however obscured with Fears and Unbelief, as settles the Conscience, and keeps the Heart firmly united to Christ: Look therefore as Jesus Christ is holden out as a Saviour in the Gospel to every one that they may believe, for this End to save them; so doth Faith believe on Christ, or which is the same, come to Christ for this End, that is, that it may be saved; but to believe on Christ for Salvation is all one with this, to believe Salvation thro' Christ.

(6.) Faith closes with Salvation thro' Christ in that Order and Manner the Gospel requires; hence it is not a Salvation of others which is believed but our own Salvation, nor only that Salvation is possible to us, tho' Faith doth believe this, nor yet simply that we shall be saved if we believe, nor that we shall be saved without Faith, nor nakedly that we shall be saved, for that is Presumption; but it's a first believing our Lostness, and then a believing I shall be saved thro' the Grace of Christ: And hence a Man must first believe the Truths of the Gospel in reference to Christ and the Promises, Christ's Death and the New Covenant which are the Means and Ordinances of God-appointed for Salvation, and taking these Things up in their true Design and End, by a secondary Act, as it were, the Soul believes it's own Salvation, and that thro' and by these Means: For tho' many Hypocrites presume and believe to be saved, and yet perish, yet they believe not thro' the Grace of Christ to be saved, but their Faith is either a Fancy of their own Heads, or a groundless Imagination, or they believe because

because of their own good Works ; it's not the Grace of Christ Jesus, the free Promise that draws out this Conclusion. Whoever leaning on Christ believes Salvation, he shall be saved, so that Christ and the New Covenant are the first and formal Object of Faith, and a Man's own Salvation is the material second Object of Faith, or Faith may be said to close with both these by one Act, that is, to believe our own Salvation as a Conclusion deduced from such Premises : It's true, the Gospel doth not declare Salvation to every one, or to any Person absolutely, that is, whether they believe or not ; yet doth the Gospel hold out Salvation to all indefinitely and conditionally, that is, to all Believers, and the Promises are true and shall be accomplished to Faith, and therefore is the Faith of all to close with Salvation thro' Christ : Tho' none be bound to believe Christ will save them whether they believe or not, which is contrary to the Gospel, yet are we bound to believe our own Salvation, tho' not by Negation of our Faith, yet by a Precision from our Faith, that is, the Believer while he actually believes on Christ for Salvation, he actually thinks nothing of his own Faith. The Promises therefore being holden forth to all conditionally, hence Faith itself being the Condition, or appointed instrumental Mean of Application, it looks to these Promises absolutely ; for what was before Faith conditional, Faith the Condition interveening it is to Faith absolute : And tho' it be true, I cannot believe to be saved any other Way by Christ than God's Word declares, and that God's Word says, Believing is the only Way to be saved ; for there is no Salvation but thro' Faith, yet may I truly conceive, think of or believe that Salvation, or conceive, think of or believe my own Salvation, without conceiving of the Means from which that Salvation doth flow, and from which it is inseparable ; for in this Case I do not aver or believe a Salvation objectively without Faith ; for then the Object of my Belief were false, for there is not *ex parte objecti*, any Salvation without Faith but in regard of my Conception, I apprehend my own Salvation without apprehending

hending or terminating my Faith to my Faith : Faith then when it closes with Christ for Salvation looking to his Mercy, Promise and Goodness doth not thus act and assent ; I believe Christ will save me because I believe ; but he that believes, believes Salvation thro' Christ's Merits, without conceiving any Thing of his own Faith, or any objective Apprehension of his Faith, tho' the Object itself cannot be without this ; that is, tho' Salvation doth not flow but from Faith, yet Salvation as it is objectively stated to the Act of Faith, may be considered by Faith without Faith's considering any Thing of itself which is the Condition ; because Faith is not the objective Condition of Salvation, or Ground that is given Faith to believe upon ; for it cannot be a Ground of itself, and if it were, our Believing should necessarily be terminated thereunto ; but it is a subjective Condition, the Condition of the Person that believes, and therefore he believes Salvation without apprehending any Thing objectively of Faith.

## S E C T. II.

### *The Nature of the Command and Gospel-Call.*

**A**S to the Nature of this Command, that it may be the better understood, take these Assertions.

(1.) The Command to believe on the Name of Christ, is all one with Vocation, or the Call of God to believe. God's Call is his Command to believe, *Matth. xxii.*

14. *Many are called, i. e. many are commanded to believe.*

(2.) This Call of God is contained in God's Word, and is the Ground of Faith ; hence *Rom. x. 17. Faith cometh by hearing* : As our Warrant to sanctify a Sabbath, to pray or hear is in the Scripture ; so is our Warrant to believe, *Rom. x. 8.* That is it which obligeth all who hear it, and all who upon this Warrant believes shall be truly accepted : And whoever rejecteth this Ground tho' he have no other Ground besides, is thereby liable to Gospel-

Gospel-Vengeance ; on this Call as declared in the Scriptures is the Faith of all Christians built : This I say because of the Heart's Adultery that seeks after a Sign, some desiring I know not what Raptures and Revelations, some like *Thomas* unless they feel and see will not believe ; they will do other moral Duties because of the Warrant of the Word only, but they think Believing another Thing, and never warrantable without some other Ground : But however without the Spirit the Word is not sufficient to make us believe, yet is it sufficient to oblige us to believe.

(3.) This Call, Warrant or Command of God to believe, is not an intrinsical Ground of Faith, but an extrinsical, it makes Believing Duty, but gives no Evidence to Faith ; It is not that with which Faith immediately closes, for that is the Gospel-Declaration, but is that which obliges me to believe, what the Gospel-Declaration made rational to be believed or made believable, and which is the intrinsical Ground inseparable from the Call, for without this, I could not by all Commands be made to believe.

(4.) This Call is internal as well as external, I do not say there is an internal Call to believe distinct from the external, but I say that in all God's Elect the external Call is inwardly pressed upon the Heart by the Working of God's Spirit. *Hos. ii. 14.* The Lord speaks to the Heart ere he betrothe ; nor do I say that the external Call, tho' it reach not the Heart, doth not oblige to believe, and make inexcusable ; for the external Call whether internally pressed or not doth warrant us to believe : But I say, when God draweth a Soul by Faith to himself, he speaketh inwardly to the Heart of a Sinner, not any distinct or contrary Thing to what is revealed, but the same Truths revealed in the Word, are made to be understood, considered and heartily embrac'd, without which we could neither see nor embrace the Gospel. Wisdom crieth indeed without to all, *Prov. i. 20.* But when the Lord effectually calleth, he opens the shut Door of the Heart, and talks within Doors to the Sinner, and this inward



Working is not peculiar to the Elect, but likewise is common to some Reprobates who not only have heard the Word outwardly, but have had the Word internally pressed upon their Hearts and Consciences, hence it's said, *Gen. vi. 3. My spirit shall not always strive in man,* as it is in the Original; and hence such Joys, Flashes, Desires, Sorrows which could not be, unless there were some Work on the Heart; but I will not say that the external Call is inwardly in some Measure pressed on all.

(5.) This Call is particular, when the Lord deals effectually with a Man either by Law or Gospel, he singles him out, hence it's said, *Isa. xliii. 1. I have redeemed thee, and called thee by Name,* the Lord makes the Word speak to him as *Nathan* did to *David*, *thou art the Man*, that are cursed, condemned; thou art the Man that hast destroyed thyself, whose Help is yet in God; thou art he whom the Lord calls to himself, and to whom he holdeth out all Things,

(6.) This Call is the Voice and Call of God whether external or internal, it is not with Ministers but with the Lord ye have ado: *The dead shall hear the voice of the son of man; See that ye refuse not him that speaks from heaven,* *Heb. xii. 25.* And hence it comes to be regarded; for till we know we have adoe with God, we will never be suitably affected either with Judgments or Mercies, Promises or Threatnings, *Mic. vi. 9.* hence *2 Cor. v. 20. We---as if Christ did beseech you, request you to be reconciled,* hence when the Gospel is preached unto the *Ephesians*, Christ is said to come and preach Peace to them *Eph. ii. 17.*

(7.) Hence this Call is wonderful, full of Majesty and efficacious. *Ecl. viii. 4. Where the voice of a king is, there is power.* *Luke iv. 32. They were astonished at his words, for it was with power.* Seas, Winds, Devils, Diseases, yea and very nothing answer his Word, for he calls the things that are not, as if they were; this Word is powerful and efficacious to break the very Bands of Death. *Thou hast the words of eternal life;* hence *David*, *Psa. lxxiii. 2.* desires to see the Lord and his Power in the Sanct

Sanctuary; and there is something more or less of this Power whenever this Call is effectual; some are made to wonder and cry out; hence draw up with the wise Virgins, forsake the Pollutions of the World, rejoice in the Light for a Season; others are savingly wrought upon, and brought in to Christ; some have their Corruptions more stirred up by the Word, and it becomes *the savour of death unto death*; so that there is always some Effect of this Call.

(8.) This Call is constant, do not say, Oh! my Time is gone, no, all the Day long he stretches out his Hands, tho' thou hears not always; as thou art truly under a Command to pray, tho' thou dost not always find an Impulse, so art thou under the Command to believe, tho' thou find not the Lord so sensibly drawing thee; it is always thy Duty, and always upon thy coming in thou shalt be accepted.

(9.) Hence *lastly*, This Call is universal, as the King's National Proclamations take Place in every Part of the Kingdom, binding all the Subjects thereto, wherever they are published: So wherever this Gospel is preached, every Soul that hears it, Man and Woman, rich and poor, old and young, humbled and unhumbled are bound to hearken thereto, and come to the Marriage-Supper: And this leads me to the *third* Particular.

### S E C T. III.

*That all who hear the Gospel are obliged to believe.*

**I** Have known some kept in the Bonds of Unbelief for a long Time, because thro' the Subtilty of Satan they did not judge it their Duty to believe, in respect they found not themselves thus and thus prepared and humbled: I shall therefore make it out that it is the Duty of all to believe.

(1.) That which makes any other Thing thy Duty (which thou questions not) makes Believing thy Duty, and that is the Command of God; What makes it thy

Duty to love and fear God, to hear and read the Word? Is it not God's Command? And hast thou not the same Warrant for Believing, 1 *John* iii. 23. *This is his Commandment*? Art thou to obey his Command or not?

(2.) This Duty is enjoined all within the visible Church without Exception, such and such are not called to believe, and others excluded and discharged: No; but *trust in him all ye people*, *Psal.* lxii. 8. *Isa.* xlv. 22. All are bid come and take of the Waters of Life freely, *Rev.* xxii. 17. And *Paul* beseeches all his Hearers to be reconciled, 2 *Cor.* v. 20. *Whoever hath an ear let him hear. Preach the Gospel to every creature under heaven*, *Mark* xvi. 15. Therefore thou poor miserable Sinner consider that he calls thee as well as any other, and exclude not thyself when God hath not excluded thee.

(3.) Consider the worst of Sinners, and such as have been most unprepared and had least Conceit of themselves, have been called to believe; Many say, Oh, if I were humbled and penitent, I would think it my Duty to believe, but I am so hard-hearted, so sinful and unsensible of my Case, cannot prize nor love Christ; How can I think I am called to believe? But consider who they are that are called to believe, *John* vi. 29. do ye think that these to whom Christ said, *This is his commandment that ye believe*, were humbled, no; for in the following *Verses* ye see what Sort of Folk they were; So *Matth.* xxii. 2. Who were they that were invited to the Supper of the King, were they not the blind, the lame and such as were most despicable? *Prov.* i. 23. the Scornor is desired to turn, and ix. 4. 5. Wisdom invites him that wants Understanding to come and drink of her Wine. *Rev.* iii. 18. Lukewarm dead-hearted *Laodicea* is called to come and buy Eye-salve; tho' therefore thou find thyself a dead polluted miserable Creature, do not therefore think thou art not called.

(4.) Consider that Believing honours God exceedingly, and that above any Thing ye can do. *Rom.* iv. 18. *Numb.* xx. 12. *ye believed not to sanctify me before the People*; Faith brings a Man out of himself altogether, and

and makes him renounce all Merit and Excellency, and cast himself merely upon God's Grace, than which nothing pleases or glorifies him more; for what is Faith in effect but a miserable Sinner's good Opinion of Christ: Faith gives God the Glory of all his Attributes; now think ye not but that it is your Duty to glorify and honour God, doubt ye of this; Faith is the most acceptable Service ye can perform to him.

(5.) Ye cannot stand at Distance with God thro' Unbelief, and not be very guilty in the Sight of God; Unbelief is your Sin, and therefore cannot be your Duty: Now ought you not to eschew Sin, Nay, I say, there is no Sin so hainous as the Sin of Unbelief, it makes God a Liar, 1 *John* v. 10. there is Ingratitude in Unbelief, *Ye will not come to me*; ye love not Christ, and therefore flee and depart from him; There is desperate Pride in Unbelief, they will *not submit to the righteousness of God*, *Rom.* x. 3. and when the Spirit convinces of Sin, he will in a special Manner lay home this Sin: If Unbelief then be so displeasing to God, if it so dishonour God, then certainly is it our great Duty to believe, for none ought to dishonour God.

(6.) God is angry, threatens and punishes, yea and damns for the Sin of Unbelief, hence *Psal.* ii. 12, *Kiss ye the Son, Why? lest he be angry*: Ought ye not to shun to anger Christ; yea thousands are in Hell this Day for Unbelief; *Psal.* lxxviii. He consumed their Days in Vanity, because they did not put their Trust in God; If it were not their Duty, How should they be punished for omitting it? Were these in the Wilderness commanded to believe who were proud and Murmurers, And is it not your Duty?

(7.) Consider that Believing is the chief Design and End of the Gospel, and of all the Means thou art enjoying; *John* i. 7. *John* was sent that all might believe on him, It's the End of the Law, of all the Mercies, Judgments, Afflictions; thou therefore that continuest in thine Unbelief, croffest the Lord in all his Ways.

(8.) And



(8.) And *lastly*, Consider the Importance of this Duty, and this leads me to the *fourth* Particular.

## S E C T. IV.

*Of the Importance of the Duty of Believing.*

**D**ID we know the Importance and Weight of this Duty, we would make more Conscience of it then we do, and be more humbled for our Unbelief than we are ; It's the Spirit's Work to convince of the Sin of Unbelief, *John* xvi. 9. Men can do nothing, yet in respect the blessed Spirit doth make use of the Ministry of Men, and that however weak in themselves our Weapons be, yet are they strong thro' God : We shall hold out the great Importance of this Duty in several Considerations.

(1.) Consider, Believing is the only Mean by which we receive Life and Happiness ; or at least the chief Mean by which we possess and enjoy, and are ensured of the Privileges of the New Covenant ; for however Faith be not without other Graces, yet it only justifies, no other Grace hath such Place as Faith hath in the Covenant of Grace : It was that Grace which the Lord in his infinite Wisdom saw most fit to work out his glorious Ends by, even the glorifying of all his Attributes, especially his rich Grace, and abasing Man ; *Where is boasting then ? It is excluded by the law of faith ;* therefore hath the Lord made it as the very Condition of the Covenant of Grace, *Rom.* iii. 27. *John* vi. 29. *It is the work of God,* therefore he that slight's this, slight's the great Command of God.

(2.) Consider, it is that without which we cannot please God, every Sacrifice must be salted with this Salt, *Heb.* xi. 6. Tho' we should do or suffer never so much, if without Faith, it is an Abomination to God ; what is not in Faith is Sin ; it is that which makes our Duties as acceptable to God, so profitable to ourselves, if we hear without Faith, the Word will not profit us, if we pray,

pray, tho' never so fervently and frequently, without Faith, let us not think we shall obtain any Thing, *James* i. 7.

(3.) Consider, Faith is that which makes us do whatever is necessary to be done, or called for at our Hands by God. *Heb. xi.* By Faith they were made strong and wrought Righteousness; without Faith we can do nothing because without Christ we can do nothing; ye say, if I could repent, mourn, love God, obey him, get this and the other Duty done, I would then believe; but ye shall never do any of these Things till ye first believe, and therefore close with Christ by Faith, and thou shalt find Vertue proceeding from him, which shall heal, quicken, and strengthen thee.

(4.) Consider, it is the chief and main Duty, *Eph. vi. 16.* *above all taking the shield of faith.* It's from their Faith that the Worthies *Heb. xi.* are mainly and chiefly commended, it's that which Satan fights most against, the chief Battery of Hell, is against Faith, and Christ is most tender of it, *Luke xxii. 31, 32.* *Satan has sought to winnow thee as wheat, but I have prayed that thy faith fail not;* it's the Conduit thro' which all Good is conveyed to the Soul, stop this and the Soul can no longer hold out; *Peter* never sunk but walked above the Water while his Faith kept up, but when Faith failed he began to sink; hence Christ askt this Question at all that came to him, *Do ye believe?* This he would have whatever he could want; hence he only and chiefly reproves his Disciples for Unbelief, when they had other Faults besides.

(5.) Sometimes Faith is that which only we are to look unto, as in the Matter of Justification, and in some desperate Cases, hence saith Christ to *Jairus, only believe.* Ye see the great and only Duty he presses in most of that Epistle to the *Hebrews* is Faith, *Chap. iii. 6, 14, 18, 19. Chap. iv. 16. Chap. x. 22.* For Faith will many Times keep the Field, when all the rest of the Graces appear not at all; Faith bides the whole Brunt or Shock of Satan's War.

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(6.) Consider that we are called many Times to the Exercise of Faith when we think not so; but are endeavouring to repent, mourn, or some other Duty; and do not the Saints find thro' their Successfulness in other Exercises, themselves beyond their Intentions drawn out, ere they are aware into the Exercise of Faith, of which we find many Times the present and sensible Advantage; there is a Calm, Life, Comfort and Health and Settling. Oh Beloved, it is our Unbelief that stands in the Way of our Mercy many a Time, when we little dream it to be so; and therefore, *Psal lxii. 8. trust in him at all times all ye people*; have always your Faith in Exercise.

(7.) This shews the Importance of this Duty, that Unbelief is the greatest Sin, and brings on the greatest Wrath. *It shall be more tollerable for Sodom and Gomorrah, than for Capernaum that believed not*; this Christ quarelled most in his Followers, *Matth. xi. 24.*

(8.) The Importance of it appears in this, that it is a Mother Grace, as Unbelief is a Mother Sin: It's the Foundation Stone, and it's observable that the Apostle *Paul* in all his Epistles almost, treats first of the Sinner's Justification by Faith, as if he were to lay this Foundation, ere ever he handle any other Purpose: So a Christian in his first Practice, must first lay the Foundation of Faith ere he can do ought; yea after he is in Christ, whenever he finds Matters not right with him, he is to look to his Faith, to get it in lively Exercise; and once Believing, may do any Thing; *all things are possible to him that believeth*: When called to fight with Principalities and Powers, *Eph. vi. 12.* first be strong in the Lord; hence frequently are we commanded and that in the first Place *not to fear*, *1 Sam. xii. 20.*

(9.) Faith is the most comfortable, and Heart-settling Grace, it brings the best News always to the Soul, without it a Christian is but *like a wave of the sea driven and tossed*, *James i. 6.* when a Christian wins to believe he is at rest; *he that believeth hath entered into his rest*, *Heb. iii. 12.* and *iv. 3.*

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S E C T. V.

*The Manner how we should believe.*

**T**Hough we have spoken at some length to this formerly, yet we shall add a few Things in a more particular Manner. (1.) We must believe and come to Christ humbly, loathing ourselves and deeply sensible of our own Unworthiness; we must receive our Pardon from the exalted Prince of Life on our Knees, *Acts* iv. 12. ye see *Luke* xv. 18, 19. how the Prodigal comes, *I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.*

(2.) Come empty to Christ without Money, if ye bring any Thing with you, save empty Sacks, ye cannot be for this Market; *The rich he sends empty away*: Come therefore renouncing all thy own Righteousness, Worth, Merit, or Power, and in the Sense of the want of all Things, come to the Lord Jesus for all Things, and say, my Father was a Sinner ready to perish, Lord Jesus I have nothing to commend me to thee, but Sin and Misery, but because thou commandest me, and that my Believing doth exceedingly glorify thee, therefore do I come to thee, that thou mayest vent thy princely Liberality towards me.

(3.) Come mourning and lamenting over thy bypast Sins, wherewith thou hast grieved and dishonoured the Lord, and especially that thou hast lived for so long a Time at a Distance with him thro' Unbelief, *Joel* ii. 12. *turn now with mourning and weeping.* *Jer.* l. 4. *they shall come weeping and seek the Lord.* *Zech.* xii. 10. *they shall look to him and mourn*: And tho' mourning have no Influence on our Justification nor is any Part of Faith; yet is true Faith always attended therewith, and cannot be without it; it's most suitable that the Sinner that comes to Christ to be healed of so great self-procured Evils should come with the Tear in his Eye; for tho' the Lord do not pardon because we mourn, but for Christ's Sake apprehended by Faith alone, yet is it not creditable



creditable for God to pardon the Impenitent, nor to give Quarters till we cast away our Weapons, therefore is this mourning requisite.

(4.) We are to believe confidently *in the full assurance of Faith*, Heb. x. 22. and iii. 6. with Confidence not in our Mourning, Repentance, Resolutions, or any other good in thee, yea nor in thy Faith, but with a Confidence builded on the Name of Christ Jesus, his gracious Nature and Promise, his Office *that he came to save sinners, and will cast away none that come to him.*

(5.) Come quickly, make hast, delay not, as the Angel said to Lot, Gen. xix. 17. *Arise quickly, and escape to the mountains for thy life*, do not put off with Felix to a more convenient Season; but *to day if ye will hear his voice harden not your hearts*, Heb. iii. 15: Psal. xciv. 7, 8. this Matter will admit no Delay; give then Eye no rest till this be done, as Solomon adviseth the Surety to do, Prov. vi. 4, 5. all that went to the City of Refuge did run to it, all that come to Christ flee to him; O they know not how soon the Avenger of Blood may be upon them, Heb. vi. 18. Psal. cxliii. 9.

(6.) So believe and come to Christ as resolving never to depart from him again, but to stay with him for ever; do not as many do who come to Christ for some Comfort or Relief from the present Distress, and when they have gotten that, bid farewell to Christ, like these Lepers that while they found any need of Christ followed him with incessant Cries, but having gotten their Errand, they forsook and left the Lord, they had no more adoe with him: Or as Pharaoh, Exod. ix. 27. calls for Moses in a great haste while it thundered, but when the Plague was gone, there was no more adoe with Moses; so it may be this outward Plague troubles thee, or thy Conscience is in Distress for some Sins that trouble thee, thy Heart is pained, thou wouldst now have the Lord Jesus, and therefore comes, and cries to him, not to marry, live, and dwell with him, but that he may do thy Business to thee, and then part: O join thyself to the Lord in an everlasting

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Covenant never to be broken, come to the Lord as to thy dwelling House to stay there, *Psal.* xc. 1.

(7.) Come to eat and drink and receive, do not only see thy need of Christ, nor see a Fulness in Christ alone, neither yet content thyself with praying for and seeking this Fulness, waiting till the Lord put Meat in thy Mouth, Oh no; but endeavour to stretchout thy Hand and take of the Waters of Life freely, possess and apply this Good unto thy Soul, beware of an idle waiting for Light lest ye stumble on the dark Mountains, this is not Presumption, remember the Lord commands you, *Rev.* xxii. 17.

(8.) Believe warrantably, relying on God's Call; be ready to produce your Order and Warrant, lest he say, *Who hath required this at your hands.* Not to come when called is Disobedience; and to come without a Call or the Sense of it, is Presumption at least to thee who do so.

(9.) Believe on him only, let this Covenant be all your Salvation, glory in the Lord only, *Hos.* iii. 3. *be for me and for no other.* He that marries, marries one, give then a Bill of Divorse to all Lovers; and let thine Heart sing as *Psal.* lxxiii. 25. *Whom have I in heaven but thee.* *Jer.* iii. 23. *in vain is salvation looked for, from the mountains and from the hills, we will make mention of thy righteousness, of thine only, rely on his Merits alone for justification; put nothing with him.*

(10.) Believe continually and constantly; I am not saying that Believers should be always laying of the Foundation, but my Meaning is, that Believers should live a Life of Faith, so as it should be their Trade and Calling to be ever travelling betwixt and from the Emptiness in themselves, to the Fulness that is in Christ: And in respect we believe as well as know but in Part, we should labour to grow in this Grace, and by frequent and renewed Application of the Blood of Christ, get our Consciences as to our Sense, more cleared of Sin, our Union with Christ more perfect, and seeing by daily Sins ye depart from the Lord, and defile your Consciences; by  
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renewing your Addresses to the Fountain, make and keep all clean.

(11.) Believe heartily with Joy and Thankfulness, *Psal. xl. 15. with gladness shall they be brought into the presence of the king. Acts ii. 41. They gladly received the word*; entertain the glad Tidings of the Gospel with Joy and Thankfulness, rejoicing in the Lord's rich Grace, receive the Truth in Love, lest the Lord send strong Delusions.

(12.) Come to the Lord for himself, and for all his Benefits, do not come for some little Mercy thou wantest only; but Oh! Remember that as thy great Misery is Distance with Christ, so come to him for himself first, and for him only; nor yet for some Benefits, but for all his Benefits, all the Fulness that is in Christ, let your Faith extend to all Christ, and to all his Offers; apply not only the Promises of Forgiveness, but of Sanctification, not a little of Christ but all his Fulness, that ye may not only sip and taste but may eat and drink abundantly, and when ye are satisfied with the Lord's Goodness, which a little good will not do, then ye shall never fail, but be glad in the Lord all your Days, *Psal. xc. 14.*

## S E C T. VI.

*Several practical Mistakes in some Christians Exercise of Faith discovered.*

**F**ROM what hath been said partly, we may discover in the next Place some ordinary Errors that Christians are liable to, and fall in, whiles in the Exercise of their Faith, of which we are to beware.

**ERROR I.** Is to think that we should presently enjoy and feel what we believe; that immediately upon our coming to Christ, we should find Supply of all these Things for which we are come to him, and feel no more Evil: Hence not finding this, they ly down discouraged. Mistake not, tho' Faith brings you to the Kingdom

of

of Grace; yet doth it not put you in present Possession of Heaven; tho' there be a compleat relative Change as to our State; yet is there not a perfect real Change, *Heb. xi. 39. and x. 36.* the Promise is not received, when it is closed with by Faith, I mean the Mercy in the Promise; but we have need of Patience that after we have believed the Promise we may receive it, therefore we get not in our Hand presently what we come to Christ for, but we have it in the Promise, and are to wait for it, and in the Faith of it comfort ourselves, *Rom. viii. 24. We are saved by hope:* Our miserable Case is relatively changed, from condemned Creatures we are justified, reconciled, Sons and Daughters to God; from Aliens to the Lord and his Covenant we come to have Interest, are brought under the Bond of it, and have Interest in the Lord as our God by it, in another Manner than before Conversion and Faith.

**ERROR II.** To expect all we close with Christ for, tho' not presently, yet before Death, beware of this, the Lord will make out and fulfill whatever he hath promised and thou hast believed, all Peace, Grace, Life and Happiness; but I doubt ye are to expect all of them in this Life; nay I think our greatest Expectations are after this Life, and we find the most of the Fruits of our Faith, Prayers and Labours in Heaven, *Heb. xi. 13. These all died in faith, not having received the promises:* That Victory over Sin, that Nearness with God, that Peace with God, that Salvation from Trouble which thou findest the want of, and camest to Christ for, thou shalt assuredly find in Heaven, *Isa. xxvi. In this mountain;* and therefore *my flesh shall rest in hope;* hence they look for the Glory ready to be revealed.

**ERROR and MISTAKE III.** That we close with, and dare apply to ourselves the smaller Mercies of the Covenant, and dare not meddle with the greater and chief Mercies thereof, and which are purchased and holden out to us, and with which we should meddle, and are allowed and commanded to meddle as well as with the other, and in receiving of which, as we should advantage



ourselves more, so should we therein glorify God most : As for them, they readily believe, the Lord will give them some little small Thing, their Souls for a Prey, and give some small Deliverance ; but they are wofully straitned in their own Bowels, as to the Belief of the great Mercies of the Covenant, they stand at a great Distance with these ; Tell them of the Lord as their Father, Christ as their Husband, his marvellous Grace, and that all the Fulness of God is theirs ; Oh say they, what even ye me to ; *Gen. xvii. 18.* the Lord promised great Things to *Abraham*, and among the rest a Son out of his own Bowels, Oh saith he, that *Ismael might live*, It's so with many : Christ is given with all the Mercies of the New Covenant, yea what we will ; now saith the Lord to the poor sinful miserable Creature, sensible, *Come and drink abundantly of the waters of life*, take what you will : Oh saith the poor Soul, What am I that I should be evened to this ; O to be but an hired Servant, to get but *the crumbs that fall from the Childrens table* ; as for these great Things, *Depart from me, for I am a sinful Man*, *Luke v. 8.* I confess there may be some Times Humility in this Matter, *Luke vii. 6. I am not worthy thou shouldst come under my roof* ; but more frequently is it from Pride and Folly ; some great Things we cannot be without, *John xiii. 6, 8. Doest thou wash my feet Lord, thou shalt never do it* ; Christ Answers, *If I wash not thy feet, thou hast no part in me* : But consider why doth the Lord offer all these great Mercies unto thee, not for any Worth that he seeth in thee, but to magnify and express his Bounty, and therefore hath he chosen thee as the most fit Vessel to pour his Grace in ; And is it not for Christ's Sake that all is bestowed ? And now consider again, when thou receivest a little Mercy, a little Grace from the Lord, Doth it not make thee say, Oh wonder ! That the Lord should think on me ? But now suppose thou shouldst receive, eat, drink abundantly of all this Grace, How wouldst thou then magnify the Riches of his Grace ? Therefore receive all this Fulness tho' unworthy, that the Lord Jesus his Grace may be the more manifested ; this would

enlarge

enlarge and strengthen thy Heart to do for the Lord; good and plentiful Diet makes Servants work well.

**ERROR IV.** That we stand at a Distance with Christ, even when we seem to draw near to him; my Meaning is, that we are like to some invited to come to a Feast to eat and drink, who indeed come and sit down, but put not their Hand to take of any Thing that is on the Table, but should either expect that the Master of the House should put Meat in their Mouths, or else fast; so we are under Sense of Wants, there is enough in Christ; Christ bids us come to him, we do so, and seek and wait possibly, yet find nothing, we continue still miserable; how comes this, we do not put forth our Hand to lay hold on Christ, we do not make particular Application by Faith to ourselves, of the Good contained in the Promise as we are allowed to do, we receive nothing but samish and die, because we put not forth the Hand of Faith, to take what is offered in the Gospel; should a Beggar hear never so many Calls from a rich Man to come and get Meat, should he never so oft come, and ly begging at his Door, if he did not put out his Hand and receive what is offered him, he should never be satisfied: Alas we sinfully are shy and stand aloof, we come to the Lord, pray for his Love, and idly wait, but when what we stand in Need of is holden out to us in the Promise we refuse to meddle therewith; if the Lord cast it to us, indulge our Sense, well it is, if not, we complain and die; and this proceeds from the Mysteriousness of Faith; it's the Spirit of God only that can teach to apply a Promise; partly it proceeds from Fear that they presume, what Warrant to apply this Promise to me; partly through Ignorance of the Nature of the Covenant of Grace, and of their Title to these Things; and lastly by denying particular Application to be necessary, yea or allowable. Hence when desired to *come and take of the waters of life freely*, they only come, but will not take, Why? That is not needful, say they, and so not taking they receive not, hence Complaints and continual Doubtings, they look for Light but give not Glory to God, hence *stumble*

upon the dark mountains, Jer. xiii. 16. Thro' too much Tenderness to some weak peevish Christians, that never would or could apply the Promises, (and hence had never Peace or Strength) we have it told them that this Application is not needful, that it is a Fruit of Faith and inseparable from it (*Rutherford* indeed saith, it is an inseparable Property of true Faith) and therefore they need not question their State or fear; and so they tell them in Effect, they may be refresh'd or strengthened with the Waters of Life tho' they never drink thereof. And whereas the Doctrine of the first Reformers should have been explained, it is altogether overturned and condemned, and a new Notion of Faith given, better accommodated, as is alledged to weak Believers (tho' our Confession of Faith doth express it by a general Word of *receiving* which is applicable either to particular Application or to some Act of the Will) and this Remedy hath increased the Disease; for never was there more doubting than since this Application was denied and judged presumptuous and unwarrantable, for now Men dare not but stand aloof, for fear they presume, and thus not daring to take to themselves, continue doubting and full of Fear and Wants. And finally, our Adversaries the *Papists* reproach us; that we are not at one amongst ourselves, and that what we maintain strongly as our Doctrine this Day we gainsay the next. And hence, I have heard some Protestants abroad should have said, they were indeed themselves the Reformed Churches, but that the Church of *Britain* was the Reforming Church. Yet is this, as I said, but owned and declared by some private Persons, more as rather than as the judicial and universal Judgment and Determination of the National Church we live in, as I ought I can see, else I had not said so much to it. And since Men have taken a Liberty to recede from the Judgment of the Church universal, determining such a Thing I hope it will not be offensive if I, homologating the publick Confessions of Faith of Protestants vary a little from particular Persons.

MISTAKE V. That is in our Faith, is, That it

not constant, we think we are never to close with Christ and the Covenant of Grace but once, and that our first laying hold on Christ may serve for all the rest of our Lifetime, not considering that there is a Life of Faith we are bound to live, *Gal. ii. 20.* Once praying for a Thing is not enough, but we ought to continue in Prayer, so we ought to continue in Believing; hope steadfastly unto the End; It may be at first we believe with Joy, and thereafter because we find not the present Performance of what we believed, we hang down the Head and faint, and so procrastinate and delay our own Mercies, whereas, (as he said) if that may be applied to us, which *Judah* said to his Brethren; *If ye had not lingred, ye might have now by this time turned back again;* so I say, we might many Times have perfected and through our Business, when we are not come Midway in it, thro' the Inconstancy of our Faith. If a healing Plaister be kept on the Sore, it will easily and quickly heal it, but if ever and anon ye take it away, and then by Fits apply it, it will hardly in a long Time cure. Thus you see it was with the *Israelites* in *Moses* his Time, when at first he declared his Commission to them, and that God had sent him to deliver them, it's said, they *believed and worshipped;* but their Bondage continuing and increasing, and the expected Deliverance delayed, their Faith gave up, and it's said, they could not believe for Anguish of Spirit. *Exod. iv. 31.* compared with *Exod. vi. 9.* Oh therefore labour for a constant fixt Faith; *If my words abide in you, and if ye abide in me, then shall ye bring forth fruit, John xv. 4, 7, 8.*

ERROR and MISTAKE VI. In our Exercise of Faith, That it doth not extend nor reach to all these good Things contained in the Promise, we exercise Faith about some Things only and not others, there are some needful Things we very little trouble ourselves with, as (1.) There are many who close with the Promises of Remission, Pardon and Mercy, and believe in Christ for them, but close not with Christ by Faith, nor act Faith for sanctifying Grace (which is an ill Token.) Again, some



are more ready to act Faith for procuring of any Mercy we want to get, than to act Faith for the gracious and sanctified Continuance of that Mercy with us, therefore doth the Lord twinne us and our Enjoyments; for in the Want of them we come to God for them, but when we get them we forget the Lord; we acknowledge God in his Creation, but not in his Preservation, *1 Chron. xxix. 18*. And finally, we are more ready to believe the Lord for spiritual Mercies then for temporals: Many can trust God for their Soul, that dare not trust him for their bodily Wants, for their Bread: We therefore standing in Need of all Things, and Christ having all Fulness in him, and Promises of all Sorts holden out to us, and we desired in all Things *to make our requests and supplications known to God*; hence we are to trust God at all Times, to depend on him for every Thing we stand in Need of, to close with all the Promises.

ERROR VII. That we live more by Sense than by Faith, we are more ready to ground our Faith on our inward Feelings then on the Word of God. We believe, act and do as we see and find, and not as we hear in God's Word, and the Reports of Sense have too much Authority with us; we believe because we feel, and will not believe till we see as *Thomas*: Whereas our Faith should bottom our Sense: *Whom having not seen ye love, and in whom tho' now ye see him not, ye believe with joy unspeakable and full of glory. 1 Pet. i. 8*. Our feeling should be grounded on our Faith, and not our Faith on our Feeling.

ERROR VIII. That our Faith many Times degenerates in a Presumption, and we put too great a Stress on our Faith, when from the Certainty of the Performance of the Promise, we neglect the Means which God hath prescribed for the Accomplishment thereof, we make Faith and the Means clash together; and because God gives us all Things of his free Grace or freely, that therefore he should use no Way or make use of no Conduit to convey these Mercies to us: For God indeed promises absolutely, but it is to be given and conveyed

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thro' such and such Means: So the Devil tempted Christ, *Matth. iv. 6. Cast down thyself,* and he would warrant his Presumption with a Promise; *It is written, he shall give his Angels charge concerning thee;* and hence when we get prayed for a Mercy, and from God's Word-made to believe it, and in the Faith thereof are comforted, whereas this ought to stir us up to Diligence to go about the Means the Lord requireth, seeing it shall be, *Josh. i. 5, 6. Phil. ii. 12, 13.* We on the contrary slight the Means, the Duties of Holiness are neglected, which in their own Place are necessary to attain the Things we believe, and which by the Promise closed with, we have certain Ground to expect; hence it's said that Faith must be kept in a pure Conscience.

**ERROR IX.** It's an Error oftentimes in our Faith, that it is not built purely and only on the Grace of Christ, but we seek secretly other Props. and so to set some other Thing in Christ's Room, and this as it is derogatory to Christ, and evidences our Distrust of him; so doth it weaken our own Consolation; for whatever we lay Stress upon beside Christ will fall and sink under us, and like *Egypt* run thro' our Hand; Christ will have no Partners, he will either do it alone or not, at all. I know Saints that trust on Christ for any Mercy, they have many good Things in them, and they use the Means; but the Lord eyeth Christ's Merits and Intercession when he granteth the Thing, and the Soul itself can look to nothing but this.

**ERROR X.** It is a Mistake in our Faith, That we draw not near with full Assurance, we satisfy ourselves with weak Hopes, which mixed with great Fears, marring our Joy and Love to God, and so weakens our Strength consequently, whereas did we not only hope, but with full Persuasion and Confidence believe, then should our Joy be full, and the Love of God shed abroad in our Hearts, by which we should find ourselves mightily enabled to every good Work.

## S E C T. VII.

*Objections answered.*

**O**BJECT. I. I am so sinful and vile, that I cannot think the Lord calls me so unworthy to receive so great Mercies. **ANSW.** Consider why the Lord calls thee to believe, not because of any Good or Worth in thee, but that he might vent the Riches of his Grace, and therefore the more vile and unworthy thou be on whom this Favour is conferred, the fitter Subject to shew Grace upon, and to manifest his Mercy and Goodness to: And therefore doth the Lord call the worst of Sinners, 1 *Tim.* i. 15. And therefore thou great and miserable Sinner hast the greater Encouragement to come unto him, because most capable to work the Lord's Ends, which is to manifest the Riches of his Grace. It is reported of a King in *France* that he went and caused seek the most leprous and lothsom Persons, that he might wash their Feet, that he might thereby kyth his Humility: Our Lord Jesus doth so, he calls Sinners, not the Righteous, he calls all without Exception, yea chooseth and picks out the greatest Sinners, that thereby he may vent his Grace the more: *His blood cleanseth from all sin.*

**O**BJECT. II. But I have not these Qualifications with which I am desired to come, I cannot come mourning and lothing myself, and therefore I think I should not come. **ANSW.** Tho' ye ought to come in that Manner above named, yet if thou cannot so come, this doth not make it cease to be thy Duty to come to Christ, we ought to pray in Faith, and in the Spirit, yet it is the Duty of such as want the Spirit and Faith to pray; thy Sin doth not loose thee from thy Duty, but rather because thou wantest this gracious Quality and the other good Things, come to the Lord Jesus for all thou wantest; Faith fetches all from Christ, who is exalted not only to give Remission of Sins, but Repentance, not on-

ly to give Remission to the penitent, but to give Repentance to the Impenitent, who therefore ought to come to the Lord Jesus for this.

OBJECT. III. I once found the Lord dealing with me, striving with my Heart, knocking at the Door, I opened not to him, I had then a Call to believe, but the Lord is now gone, and I find nor his Spirit striving with me: He desired me indeed to watch, but now he saith sleep on, And can I think the Lord now calls me to believe? ANSW. Yet for all this he really still calleth thee to believe, tho' thou hearest not his Voice in thy Soul, his Command in his written Word, as I said, is his Call unto thee, tho' I know the Lord makes this outward Call internal, else thou wilt never close with it: Thousands that never had the internal Call are damned for Unbelief. He who writes to thee, or by a Messenger desires thee to meet him, doth as really desire it, as if he came himself to thy House and spoke with thee in thy Closet importunately for this Effect. God's Will as written in his Word is our Rule, and not as it is manifested in, and pressed upon our Spirits, and ye may upon the same Account neglect all moral Duties, because ye find not such Inclinations of Heart to them, and inward Swasions as before.

OBJECT. IV. But I cannot believe it is a Work above Nature, a Work of the Operation of God. Why do ye then press me to believe? If I believe before the Lord's Power come, my Faith will be but a Faith of my own Spinning, and not a Faith of God's Operation, better for me therefore to wait till the Power come. ANSW. I grant thou cannot believe till the Lord enable thee, for *he is the author and finisher of our faith*; but tho' without the Arm of the Lord ye cannot believe, yet is Believing your Duty, and you ought to do so, in respect there is sufficient objective Ground and Grace revealed, tho' there be not sufficient subjective Grace to make and cause you to believe; sufficient objective Grace makes the Sinner inexcusable, and makes it his Duty to believe tho' he want subjective Grace, thro' the Want of which he cannot



not believe, the Reason is, because your Impotency or Want of Subjective Grace is not only your Misery but your Sin, and ye ought to have it, presupposing sufficient objective Grace; but it is not my Duty to have sufficient objective Grace, and therefore are not they who want these Means condemned. Therefore (2.) Without God's Power and Help ye cannot pray or meditate, love or fear God, and yet ye judge these Things your Duty even when you find no Influence to them, and you endeavour to do them as you may, in regard God's Command expressed in the Scripture is our Rule, so, tho' thou canst not believe, yet is Believing thy Duty God calls for at thy Hands, and thy Unbelief is thy Sin, and the Condemnation, and thou ought therefore to endeavour to believe, to set thyself about this Duty. (3.) The Lord is possibly by this discovering to thee thine own Inability to believe, that under the Sense of it thou mightest with *Ephraim* come to him, and say, *Lord turn me, and I shall be turned*, Jer. xxxi. 18. God is convincing thee of this, that Faith is the Gift of God, that if ever the Lord give thee Faith thou mayest always acknowledge him the Author thereof. This is it therefore in this Case ye should do, ye should mourn and grieve not only for your Want of Christ, but for your Inability to come to him, and say, *Lord, help my unbelief*. (4.) As it was with the Man who had the withered Hand, Christ desired him to stretch it out, now he could not do so, but there went a Word of Power with the external Command, that whilst the poor Man was minding to do what he could, he got Strength to obey. So the Lord speaks Words of Life, and by his Call enables to come to him; when therefore thou hearest the Lord calling thee, give an Ear, set thyself to obey as thou canst, and it may be whilst thou art endeavouring to do what thou canst, the Lord when you least think of it may strike in and help. (5.) Many I think cannot believe because they know not what Faith is, or misunderstand it, and know not the Grounds of Faith: Look therefore to the Promises of the Gospel, their Suitableness, Fulness, their

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Freedom, and finally their Extent, reaching even to thee, that thou mightest believe, and consider that Faith is but a receiving of these, a believing on Christ for Salvation, or which is all one, a believing of Salvation thro' Christ, and a hearty Assent to this and upon this, which is not altogether hard Terms to be embraced by an enlightened, humbled Sinner. (6.) Glorify God therefore, and be doing something lest ye *stumble on the dark mountains*, Jer. xiii. 16.

OBJECT. V. I am not sufficiently nor at all humbled, yea my Heart is hard, secure and insensible of Sin and Wrath, and they are the weary and heavy laden that are desired to come to Christ; therefore till the Lord humble me, and while I am as I am, I do not think the Lord calls me to believe. ANSW. (1.) Humiliation and Sense of Sin is not the Ground of Believing, but the Means by which we are disposed to believe, tho' therefore ye cannot, nor will not come to Christ without Sense of Sin; yet is it thy Duty who art insensible to come to Christ, because thou hast a real Need of Christ. (2.) When the weary and heavy laden are commanded to believe, it is not to exclude others, and these are therefore the Properties of the Persons that will come to Christ, rather than of the Persons that ought to come to Christ. (3.) The worst of Persons, the most unqualified are invited to come, these that lack Understanding, *Prov. ix. 16.* Lukewarm hard-hearted *Ladicea* is desired to come and buy Gold of Christ and Eye-salve; come therefore to Christ because thou art hard-hearted, knowest not thy Case, art not sensible thereof, that so the Lord may soften thy Heart; many are driven to Christ thro' the Sense of a dead, barren, blind Heart. (4.) Consider that the Lord wearies and humbles his People under the Sense of Sin and Misery for this End, that they may heartily entertain and welcome a Saviour come to save them, there is no more then required then attains this End, wherefore if now thou be willing to receive Christ and all his Benefits, and to be saved by him only, then I say unto thee, thou art sufficiently

ently humbled, he that can receive the Lord Jesus joyfully, as *Zacheus* did, needs not trouble himself for Want of Humiliation.

**OBJECT. VI.** But I cannot love nor prize Christ, How then shall I close with him? **ANSW.** True, and wilt never prize him as thou oughtest till he be thine by Faith: But tell me, suppose he were thine by an everlasting Covenant that could not be broken, Couldst thou then prize him? Property raises Estimation, *Psal. lxxxvi. 1. Exod. xv. 12.* whilst thou lookest on Christ as a Stranger, and it may be by thine Unbelief as thine Enemy. How canst thou prize him, but rather hate him, and flee from him? But look on him as he is holden forth in the Gospel, full of Grace and Truth, and close with him in his Offers of Grace, and so make him thine, and then shalt thou prize him; besides thy Want of Love to Christ may be a Motive to thee to come to Christ that he may turn thee.

**OBJECT. VII.** But I fear I shall presume as many do, and therefore dare not believe. **ANSW.** To obey God's Call and to glorify him is no Presumption but our Duty: I grant many do presume in their Application of Promises, and Believing, but it's not because they believe, for that is their Duty, but because they believe not in a right Manner; and therefore I would think that Presumption is now much mistaken by some, who think that some have a Warrant to believe and not others, and that such who have a Warrant they cannot presume, so that Presumption only is when Folk believe without a Warrant: Now I say this is a Mistake, for it is not Presumption in any to believe, for it is universally commanded, and did the vilest Hypocrite believe, he should not presume, but be accepted. Ye will say, When doth a Man presume? **ANSW.** In these *three* Cases. (1.) When a Man comes to and lays hold on Christ without a Warrant, there is a Command I grant to all to lay hold on Christ, but all are not under the Power of that Command, and all who pretend to believe, do it not from the Sense of the Authority of Christ's

Christ's Command, nor out of Obedience thereunto, and therefore is their Believing Presumption; but they believe, and many Times cannot tell why, and sometimes they are scarred out of their Wits like Folk cast away in a Storm, seize and lay hold on any Thing that is nearest them; so when Conscience is awakened, then they flee to Christ as knowing not what else to do, the external Principle of Fear forces them, tho' they never heard the Voice of Christ calling them to come to him, their Faith is but Presumption: If a Man do that which upon the Matter is allowed and warranted in Scripture, if yet he do it not upon that Account, nor knows of any such Warrant, his Worship is superstitious and not in Faith; so here labour therefore to hear the Call of Christ, and then obey. (2.) When Folk build their Faith and Expectations of Mercy on something in themselves, and do not bottom their Expectations on the Merits and Grace of Jesus Christ only; and relying on this Good which they suppose in themselves, do therefore believe God will be gracious unto them, their Faith is Presumption; as now ye believe and hope ye shall be saved; Why? What Ground is for your Hope? O say you, I lived blameless all my Days, and I live thus and thus, this is Presumption: The *Pharisee* looked to be justified on this Account, *Luke xviii. 11.* Now if ye look for Salvation in yourselves, or upon any Account but on Christ's only, ye presume, for the Word of God warrants thee to look for Salvation and that thro' the Grace of Christ, *Acts xv. 11.* yet doth it not warrant you to look for Salvation on any other Account; and such as make other Things their Arm and Trust, do therefore presume. (3.) In regard of the material Object of Faith, when you close with Christ and believe on him for Mercy and Pardon of Sin, but do not close with him nor believe on him for Power against Sin, but look to be saved tho' you live peaceably in your Sins, *Mic. iii. 11. Dent. xxix. 19.* this is Presumption of the highest Degree, to say, *I'll have peace tho' I walk in the imagination of my own heart:* But now to look to Christ for Salvation and

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Deliverance from Sin and Wrath, and that merely upon the Account of God's rich Grace, and out of Obedience to, and upon the Warrant of God's Command, this is true Faith, not Presumption; therefore mistake not Presumption; for a Hypocrite doth not presume in that he applies the Promises, but he presumes in that he applies them in such a Manner and Way.

### S E C T. VIII.

*Some practical Uses of the Point.*

**U** S E I. Is it then the Duty of all that hear the Gospel to come and partake of the Waters of Life freely; Hence see the great and ordinary Sin of such as live under the Drop of the Gospel, viz. Unbelief: O think on it, this is the great Transgression, the condemning Sin, for which it shall be more tolerable for Sodom and Gomorrah then for them; It is that which dishonours God most, draws the sorest Wrath and greatest Plagues on Kingdoms and Nations, which the Spirit will especially put home one Day, the Mother Sin, the Root of Apostacy, *John xvi. 9.*

**U** S E II. Of Exhortation. O then seeing the Lord commands it, and that it is the great Command which honours God most, without which it is impossible to please him, the Root of all Good, the Command of God, the Work of God, O strive above all Things to believe, and at all Times; look to all your Graces, but mostly to this, mourn for every Sin, but especially for Unbelief.

**U** S E III. Wonder, praise, admire, and be exceeding thankful to the Lord for his rich Grace: O what a Wonder that the Lord of Glory should stoop so low, as to mind and call thee, and pass by many others; thee who art but a Worm, and hast deserved to have been in Hell long since; thee most vile and sinful; and should call thee to himself to receive the Lord Jesus as thine own and all his rich Grace, and that freely; and has laid his Commands on thee for this Effect, and promised that

that if thou do, thou shalt not be ashamed: O fall down, admire, adore and bless this wonderful God, and freely give all Things for this Pearl of Price: O! this is not after the Manner of Men.

## C H A P. VII.

CHRIST'S gracious PROMISE to Believers,  
The sixth and last Ground of Faith. *John*  
*vi. 37. And him that cometh to me, I will*  
*in no wise cast out.*

THESE Words shew that there is a necessary Connexion betwixt Faith and Salvation, so that whoever humbled under Sense of Sin cometh upon the Warrant of God's Word to the Lord Jesus for all that it standeth in need of, shall undoubtedly be saved, and that this Promise of Salvation is an Encouragement to come, tho' (as I said in reference to the former Ground) that it is not an intrinſical Ground to believe, but an extrinſical Encouragement to believe, and presupposes the intrinſical formal Reasons of Faith without which all the Promises and Encouragements of Faith cannot work.

Now the Truth of this great Encouragement appears  
(1.) From the Lord's Faithfulness who hath promised it, *Acts xvi. 30, 31. Believe on the Name of the Lord Jesus Christ, and thou shalt be saved. Mark xvi. 16.* So that the Lord's Faithfulness may asſoon fail, as that he that believeth shall raiſe of Heaven. (2.) From the Sufficiency of Christ's Merits which Faith apprehends; Christ hath by his Obedience and Sufferings merited Eternal Life, therefore such as lay hold thereon, shall be Partakers thereof, they have that which is fit every Way to justify them, and the just Lord will not deal unjustly.  
(3.) This

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(3.) This appears from Christ's usual Practice; there was never a distressed Sinner that ever came to him which he sent away empty, but ever gave them their Errand.

(4.) From the Stability of Election which is the Fountain of all Mercy, and the Foundation; all these and these only whom he hath predestinated hath he called and maketh believe, and these whom he calleth he certainly justifieth, So that if the Foundation of God stand sure as certainly it doth, 2 *Tim.* ii. 19. then this will hold, that all that believe shall be saved, because all who believe are elected.

OBJECT. I. Many come to Christ and are rejected, many seek to enter and are not able, many come and cry, *Lord, Lord, open*, who are not regarded, *Matth.* xxv. 11, 12. ANSW. True, because many come hypocritically to Christ, they seek him for the Loaves, but never one came sincerely to Christ from the Sense of God's Command, for himself and all his Benefits, that ever was sent away empty, but was helped soon or late.

OBJECT. II. But I have this long Time come to him for Life and Salvation upon his Call, and yet found myself little better. ANSW. (1.) It may be the Lord hath done thee good and thou knowest it not; many get saving Grace, Life, Strength, Remission of Sins from Christ, yet think not so, because they know or find it not, *Hos.* xi. 3. *They knew not that I healed them.* Mark iv. 26, 27. The Lord's Kingdom either in the World or in the Heart cometh not with Observation, as Men are plagued and they know it not; so are they many Times healed and they know it not. (2.) I would say this by way of Advice, that as Want and Misery made thee upon his Call to come to Christ to be supplied, so let continued Want keep thee with Christ, waiting on him till he help, *Yet a little while, and he that cometh will not tarry; He that believeth will not make haste*; ye have need of Patience to inherit the Promises. (3.) When thou canst find nothing from Christ, yet content, strengthen and satisfy thyself with what thou hast in Christ when *Paul* could not get Grace from Christ to overcome

and drive away the Messenger of Satan, he was to roll in the Sufficiency of that Grace which was in Christ; for a Christian hath whatever he wants in Christ in whom therefore he is complete, *Isa. xlv. 24, 25. In the Lord have I righteousness and strength*; It is indifferent whether Husband or Wife keep the Purse, we have Interest in all that is in Christ, and he saith to the Believer, as he said to his Father, *All mine are thine*: Rejoice therefore in this, it shall be forthcoming for thee, as if thou hadst it in thyself; this may be it, the Lord is calling for at thy Hands by such a Providence as this; We first have our Mercies in the Promise as *Abraham*, and there we feed on them. (4.) Some true Believers find not sensible Good always from Christ immediately upon their coming to him; many are here mistaken, they imagine that so soon ever as they come to Christ and touch him by Faith that the World should change with them altogether, and instantly that there should be no more Sin, nor Desertion, that the bloody Issue of their Sins should incontinently dry up; and hence not finding this, they either think that Christ hath fail'd in his Promise, or they in their Faith; Oh remember that it is two Days after we are come that the Lord will revive us, *Nos. vi. 1, 2, 3.* the Fruits of Faith are rather from the Continuance of Faith then from the first Acts, *John xv. If my words abide in you, ye shall bring forth fruit.* It's here, as there, by little and little will I destroy your Enemies, and at first very undiscernably; I confess sometimes a Christian's first Meeting with Christ is very remarkable, as with the Prodigal, but at other Times, the Seed is sown it grows and springs up, and the Man eats and sleeps and he knows not how. (5.) If therefore the Lord hath made thee hope in his Word at any Time, fear not, he will surely remember it, *Psal. cxix. 49.* If thou hast come to him he will surely in no wise cast thee off, but will certainly own thee at the last Day, tho' all thy Life-time whilst here, Christ should seem to take very little Notice of thee; Tho' thou complain that thou hast travailed and brought forth the Wind all



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thy Life-time; yet *with my dead Body shall they arise,* Isa. xxvi. 19. thy Mercy is certainly to come tho' it be delayed. (6.) We ourselves are oftentimes to blame for what of this kind comes upon us, that we find Faith so fruitless. For (1.) It may be we lay too great a Stress upon Faith, and do not help Faith with Prayer, Watchfulness and other Means, this is Presumption. Or (2.) Tho' ye come to Christ, seek from him, and wait upon him, yet ye will not reach out your Hand to receive and take to yourselves what Christ offers, but look that Christ and Mercy should drop in your Mouths, and therefore ye want. Or (3.) After ye have once believed, ye hastily give Place to Discouragements, and do not continue in believing, and therefore are thy Mercies suspended and delayed.

OBJECT. III. But I cannot do what the Lord requires of me, and since I do not walk as a Believer ought to do, How can I expect the Promises of Faith? I ANSW. That's not the Question now at this Time nor on this Place, But art thou content to receive the Lord Jesus wholly, as thy King to cause thee to do his Will? Art thou willing to be made clean? If thou beest sincerely willing for this, and lookest up to Christ for this Effect, he will either take away that Sin that troubles thee, and give thee what thou wantest, or else thy Sin and Wants shall not skaith thee, he will either help thee to thy Duty, or pardon thy Omissions, thou shalt find something always from the Lord to keep thee alive, and all Things hereafter.

C H A P.

## C H A P. VIII.

*The Nature of Faith under several Scripture Metaphors and Notions illustrated.*

## S E C T. I.

*The Nature of Faith from Heb. xi. 1, Faith is the Evidence of Things not seen.*

**I**T is of small Moment I suppose to dispute whether the Apostle be in this Place speaking of justifying Faith, or of dogmatical, historical or miraculous Faith, or of Faith as it fits and disposes us for extraordinary Sufferings : For certainly that Faith that makes and fits us for Sufferings, hath much of the Nature of justifying Faith in it : I think the Apostle speaks of Faith in general as it is common to all Sorts of Faith, nor shall I spend many Words upon the Original Word, [*Gr. elegchos*] which in our Language is rendred (*Evidence*) which is all one with Demonstration, it's the Demonstration of Things not seen. Only for clearing of the Matter, let these Things be considered.

(1.) That the Promises of the New Covenant are the Christian's *magna Charta*, and his great Evident for Heaven, that as all Heritors and Possessors of Lands or Houses have certain Papers or Writs by which the Rights of these Lands and Heritages he possesseth is conveyed to him, and which Writs, are called his Evidents, because they make it evident that the Things therein mentioned do belong to such and such a Man : So a Christian, an Heir of the Inheritance uncorruptible and undefiled, hath his Rights and Evidents thereof, which are nothing else but the Promises of the Gospel. Hence 2 *Sam.*

xxiii. 5. *This is all my salvation and desire.* (2.) That these Promises are a clear Evidence to sanctified and renewed Persons, because therein their Names are expressly contained, and it is no mysterious Thing to them to believe, seeing they see their Names insert in this universal Proposition: All that are called, sanctified, or believe, shall be saved.

(3.) The absolute Promises made to the blind, naked and miserable, must be the Ground of the first Faith; for Faith being an Assent, must have some Testimony to rely upon; this Promise must be either a Promise to sanctified gracious Persons, or to Sinners unconverted; if it were a Promise to sanctified renewed Persons, How could the Sinner sensible of nothing but of Sin and Misery, grip thereunto; it must be therefore a Promise made unto poor miserable woful Sinners as such of Mankind, and this absolute Promise made to such must be their Claim, Title and Evident for all they stand in Need of.

(4.) Forasmuch as this in itself is no Evident to a poor Sinner that hath not closed with Christ, because generally and indefinitely expressed, and never fulfilled to the greatest Part who hear them, and that Faith by Authority of God's Command doth lay hold on this Promise which is in itself absolute and indefinite, and applyeth it particularly unto the Soul, which is the Design and End of the Promise and Exhibition thereof, and thus closing with the Promise and therewith united, and in the Souls Union with the Promise, seeing itself included in the general Promise, hence *faith is the evidence of things not seen*, and this Promise as believed in becomes a seen Evident.

(5.) The Things not seen are Christ, Heaven, Happiness, Remission of Sins, and other Privileges of the New Covenant, which are not seen by the Eye of Reason or Sense, either in their Proportion, due Worth, or Propriety, as they belong to such and such a Sinner, but were vail'd under the general Notion of Sinners, their Excellency and Proportion hid, incapable to be known by

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by the natural Man, 1 Cor. ii. 14. Hence Faith by the Light of the Glory of God, and Illumination of the Spirit, discovering the Worth and Excellency of these Things, and considering the Design of the Promise, viz. to be a Foundation of Faith and Confidence in them, applies what is indefinitely and universally express'd, particularly to the Soul; and hence is an Evidence of that which before was not seen, neither in it's Glory nor Propriety, so that now the Soul sees itself justified by Faith, pardoned and reconciled in Christ Jesus who came to save Sinners, and under which Word (*Sinners*) it lay hid as *Saul* among the Stuff; but now by Faith as by a clear Light, it sees itself manifestly comprehended; Faith still applying particularly in an echoing Way whatever the Law and Gospel saith in general.

(6.) Hence Faith is not the objective Evidence of Things not seen, for the Promises are thus the Evidence of Things not seen, in as much as they bring to Light the Effects of God's Mercy, Power and Goodness, and manifest the Grace of our Lord Jesus; so likewise are the Graces of God's Spirit within us objective Evidences of what is not in itself so evident, and hence our Love to the Brethren is an Evidence of our Justification, which is in itself hid. As the Fire in a Chimney is not seen to be there by a Man that is walking without, but if he see a Smoke coming out of the Chimney-Top, it is an objective Evidence or Sign that the Fire is there, tho' the Fire itself is not seen. Now Faith is not thus an evidence of things not seen, but it is so in an active efficient, instrumental Way as the Light and our visive Faculty make us see, what neither blind Men, nor Men in the dark or without Light can see; By the Light and Eye of Faith therefore we see these Things which before were hid, hence Faith is in this Sense called *the evidence of things not seen*.



## S E C T. II.

*The Nature of Faith expressed by the Notions of turning to the Lord in the Old Testament, and coming to Christ in the New Testament, Heb. vii. 25. Matth. xi. 28. John vii. 37.*

**C**oming to Christ, and turning to Christ are but different Words expressing one and the same Thing, viz. the Soul's Motion to Christ, from Sin, the World and Self; for the right uptaking of which, consider these Things.

(1.) That there is a real Distance betwixt the Lord and Man: God and Man have mutually forsaken one another: God and Man were once intimate and dear Friends, and liv'd in sweet Fellowship one with another: But that Bond of Holiness which did knit God and Man together being broken, and Sin entring into the World, and binding Men to Satan: Hence from that Time, there was and is a mutual Aversion in God and Man to each other, *Zech. xi. 8. 2 Chron. xv. 2.* Our coming to Christ then presupposeth our Distance with him; for such as are intimately united, cannot be said to come to one another, because they are not at Distance, but are already come; he that is with you, ye cannot desire him to come to you.

(2.) There are here some Things supposed from which we must come, and with which we were formerly united, and there are some Things to which we must come and be united. As in all Motion there is the Term from which, and the Term to which the Motion is directed; Sin, Satan, Self, the World, is the Term from which the Soul cometh or turneth, and God in Christ is that Term to which the Soul doth come by Faith, *Act. xxvi. 18. 1 Theff. i. 9. Song iv. 8. Isa. i. 16, 17. Psal. xlv. 10, 11.*

(3.) As there was a mutual Distance supposed between God and Man, so when the Soul is made to believe there

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there is a mutual turning of God to Man, and of Man to God : Christ comes to Man, and Man being drawn by the Almighty Power of God doth hence come to God ; those who shunned and forsook one another, are now by Jesus Christ the Mediator and Days-man, the Centre in which the diverse Lines unite, made to meet ; the Lord Jesus therefore first comes to us ; for we cannot come to him in Heaven ; nor have we any Thought of him ; he, I say, comes to us not by his bodily Presence, but in his Word, and in the Ministry of Reconciliation, where we may see, hear and receive the Lord, his Will, his Commands, his Love, and whatever we stand in Need of. *Rom. x. 8. This word is nigh thee, in thy heart, and in thy mouth :* It's with Christ as manifested, and come to us in his Word, that we can converse, here we hear, see, taste, feel and enjoy him, and it's thro' this Chancel that all our Good is conveyed, *1 Cor. i. 21. Saved by the foolishness of preaching. Psal. cvii. 20. He sent his word, and healed them.*

(4.) This Word in which Christ comes to the believing Soul, and by which Faith closes with Christ is a Word of Promise, declaring and holding out Jesus Christ and all Good with him to the Sinner to be received, and apprehended by him, for look unto the Lord as commanding Obedience unto the moral Law, or threatening Wrath for the Contempt or Breach thereof, and so he is not the Object of Faith, nor doth the Soul as such come to him, it rather flies from him ; but Christ promising and declaring Peace on Earth, and Remission of Sins thro' his Blood, and bringing Life and Immortality to Light in his Covenant of Grace on which we are desired to lay hold, is the proper Object to which the Soul by Faith doth come, here called the Word of Faith, hence Christ is said to *come to his own*, tho' he came bodily to many of them too ; and hence when the Gospel doth come to any Place, Christ is said to come there : If then thou hast ever heard these glad Tidings as from Christ, then of a Truth hath Christ come to thee, Salvation and the Kingdom of God is come unto thee.

(5.) As the Lord Jesus comes to us not by his bodily Presence; for the Heavens must contain him, *Acts* i. 11. but by his Spirit, Word and Ordinances; so do we come to Christ not by ascending bodily into Heaven where Christ now is, but in the Motion of our Souls and Affections towards him, for here the Flesh profiteth nothing; the terminating of our Faith (which worketh by Love) to God in Christ, is the Man's coming to Christ, as the Soul cannot come to our absent Friends in a bodily Manner, yet may our Souls go to them in Thoughts and Affections: The Soul of every natural Man when awakened to see it's State and Condition, first runs for Relief unto the Creature, to Sin, the World, &c. to ease it, and stormed out of these, runs to the Law; where likewise finding little Security, and hearing of certain Security in Christ, and this Door opened to it, hence it knocks and seeks to enter in here, here it fixes and waits, and to this looks up; it is the turning to God with the Heart, yea and the whole Heart, *Joel* ii. 12. *Luke* xix. 6. *Psal.* xxiv. 7.

(6.) Faith properly and formally is not the coming of the Soul by Fear or Love, tho' these come with and attend Faith in it's Motion to Christ, for Faith is not Fear, or Love, or Sorrow, but is the turning of the Soul by believing; for Christ comes to us in his Word and gracious Promise, which the Soul first sees to be true in Order of Nature, ere it see it to be good. The Promise must be first seen as to us, ere we can see them absolutely good, and our meeting of God so coming to us, is our hearty believing, and applying this gracious Promise in which the Lord Jesus comes to us; for we come not to Christ, only to admire and obey him, but we come to receive him immediately: Folk come not to a Feast to sit down, talk and look from them, but to receive, to eat and drink for Nourishment; and to speak plainly, when the Understanding being enlightned is made to see the Gospel, and the Glory of Christ as it is in that, believing the same, and applying it to himself, in Order to the improving of the same for Salvation, this is the coming

ing of the Soul by Faith : Man first comes to Sin and the World because he believes that it is here, that his Happiness is, hence desires this, rejoices and delights when he finds it, laments and grieves when it is gone, rests on this Pillow : Now his whole Soul comes to the World, of which the first Step is, his Belief that his Happiness doth ly there : Now the Lord by the Law storms the Man from this Hole, charges him with Sin, denounces Wrath as the Desert of Sin ; hence the Soul first sees no Refuge here, lets go it's Confidence in the World : O ! What shall all these Things avail when my Soul shall be taken from me ? Hence falls from the World and sinful Pleasures, the Affections are loosed, for they still follow Faith ; *Sodom* is too hot to abide in, and hereupon it's usual, first Flight is to the Law, to which they betake themselves, and which promises Life upon Condition of Obedience, as Debtors come to their Creditors when they stress them, they give what they have presently, they intreat that Executions may be suspended, and they promise Payment against a Day ; so the Soul being hardly put to it, comes to it's Creditor the Law, believing Help herein, gives up and delivers to the Law such and such Sins, takes up such and such Duties, promises Satisfaction, and to lead a better Life for Time to come ; hence the Man comes to be quieted, trusting that the Law being satisfied, will not trouble it further, and hence a Man loves the Law, and is marvellously for a while contented therewith, it gives him Rest, and if the Law still be craving, he mourns and grieves for what is wrong, and trusts in God's Mercy for Acceptance of what it doth. And now the Soul comes to the Law, but when it understands the Law better, and that there is not a Law which can give Life, or that *by the deeds of the law no flesh shall be justified*, that there is no good Life to be had with this Husband, and withal hearing tell of the rich Grace of Christ and his Righteousness, Good-will and Mercy, and Fulness for all that it stands in Need of ; hence falls from the Law to Christ, here believing, trusting, loving



lowing and rejoicing: And now the Man comes to Christ, and this is Faith,

(7.) The End of Faith must be considered; it is not a naked Belief of Christ and his Promises; but it is a practical Belief; it is such a Belief of the Truth as puts a Man to improve it; he comes to Christ to be saved by him, and to use what Means he pleases for this. But of this more hereafter.

### SECT. III.

*The Nature of Faith, holden out by the Expression of receiving of Christ, John i. 12. and a taking of the Water of Life, Rev. xxii. 17.*

**A**S turning and coming to God, is but one Thing holden forth under diverse Expressions, so taking and receiving are but diverse Words signifying one Thing; and hence the Word which is *Rev. xxii. 17.* is rendred taking, is *John i. 12.* rendred receiving, therefore I handle them together.

This receiving of Christ, is not an external or corporal apprehending of Christ; for many touch't him, took him into their Houses, received him externally; whom he never made Sons of God, *Matth. vii. 22, 23.* But this receiving is the Soul and Heart receiving of Christ as he is holden forth in his Word, in which only he is a fit Object of our Faith to close with.

Now we may be said to receive Christ in his Promise, or the Promise of Christ in a sixfold Respect (1.) In regard of the hearing of the Ear externally, all that receive Christ must ordinarily hear tell of Christ, *Rom. x. 14.* tho' all who thus hear and receive the Grace of God do not believe, *Isa. liii. 1.* (2.) When the Gospel is understood, then may it be said to be received or taken; as when we enquire at a Man to whom we are speaking of any Subject, and say, take ye me; our Meaning is, as much as, understand ye me; whatever Word is not understood is not taken or received, both

Heart

Heart and Mind are shut against it, where this Door doth not open, there is no Access to, or Reception of any Truth; hence a hearing with the Ear and an understanding with the Heart are joined, without which there is no Conversion, *Matth. xiii. 15.* And hence such as understand not the Word are compared to the High-way Side on which the Seed is sown, *ver. 19.* but not plowed cannot so well receive it in it's Bosom that is cast on it. A Word therefore which is understood is received and apprehended, to which there is necessary an opening of the Understanding that the Word may be thus received, *Luke xxiv. 45.* *he opened their understandings to understand the scriptures,* as the High-way must be plowed and opened as it were ere it can receive the Seed that is therein cast. (3.) Truth is received when it is believed and assented to, we may so understand and conceive many Things which we believe not, this is another gripping of the Soul unto the Promise, hence when we believe what a Man saith to us, we are said to close with him, that is, think and believe as he doth; and this in Scripture frequently is the Assent of the Understanding to a Truth, called the receiving of it, and a Man's Unbelief is called a rejecting of what is said, *Acts xxii. 18.* *they will not receive thy testimony,* i. e. they will not believe what thou declarest unto them. (4.) Then is a Truth received and taken when it is applied, particularly to ourselves, as when we apply any Thing that is indefinitely spoken to ourselves; we are then said to take such a Thing to us; this receiving therefore by Application, is not a naked bare receiving, but is a receiving of any Thing to ourselves and for our own Use as that in which we are concerned; it is the bringing Home to ourselves what we take or apprehend; the common Porters or Carriers of Burdens do indeed receive and take such Things as we give them to carry for us, but they receive them not for themselves; when the Masters take these Things of their Hands again, they take them for themselves, as we do receive and take these Commodities we have bought for our own Use; as the Gospel preacher Remission of Sins

Sins thro' Christ's Blood to each Man particularly, so doth Faith believe particularly. (5.) Then we receive Christ and his Promises, when our Hearts and Affections clasp about them as good Tidings; hence *Heb. xi. 13.* *they not only were perswaded of the promises, but embraced them;* their Arms of Love and Affection hugged these good Things; *Acts ii. 41.* *they received his word gladly,* they not only believed the News, and that they concerned them, but as glad News, they gladly welcomed them, it being the Nature of Love to close and unite the Heart with the Object beloved. (6.) It is then received by Faith, when the Gospel is believed in order to Salvation, as Christ is holden out as the appointed Mean to save Sinners, so Faith closeth with the Promises of Salvation by him, for this End to be saved, it's a practical Knowledge, he so believes as he purposes to make use of what he believes for Salvation, he receives in order to use-making; this is that receiving and taking of Christ; it's the particular Cordial, believing of the Promises for Salvation, or which is all one, the Belief of it's own Salvation thro' the Promises and free Grace of Christ, *Acts xv. 11.* for Christ promises and gives over himself and all his Benefits to poor Sinners freely in the Gospel, that what themselves could never purchase, he might freely give them, and promise to them, to see what miserable undone Sinner will lay hold on his Word and take a holy Advantage of his Promise. The poor Sinner therefore that from Sense of utter Undoneness steps forth at the hearing of these glad Promises of the Gospel offered to him, and saith, Lord Jesus, you are holden, I take Instruments upon what thou Lord holds out and declares, and protest that it may be so to me according to thy Word, and sticks by this slipping only thereto, and renouncing all other Defences, and is therewith quieted, I say, this is he that receives the Lord Jesus: As when we would have Folk believe us in any Thing we tell them; we say, I warrand you, take my Word on it; So when the Soul cannot believe it's Interest, but itands aback; the Lord Jesus by his Spirit saith, I warrand thee

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poor Soul take my Word on it ; The Soul's particular believing of the indefinite Testimony particularly offered, is a receiving of Christ's Testimony and so of himself the chief Jewel promised and given over in that Testimony.

#### S E C T. IV.

*The Nature of Faith illustrated, from the Expression of opening the Door, mentioned, Psal. xxiv. 7, 9. and Rev. iii. 20.*

**T**HE Heart of Man is naturally shut on Christ, therefore doth the Lord knock at the Heart and seeks to open it ; now there are two Doors by which only Access can be had into the Soul of Man, viz. the Understanding and the Will, and both these Doors are naturally shut on Christ. The Truth of the Gospel plainly holden out is a Mean or Key in the Lord's Hand by which the Understanding is opened, so that when Men see, believe and understand Christ a sufficient Saviour to save them, then the Understanding which was before shut, is opened, and this formally is Faith : But in the 2<sup>d</sup> Place, this discovered, apprehended, and believed Worth and Excellency of the Things promised, doth open the second Door of the Will, so as Christ is welcomed into the Soul, the Heart opens unto him, so that not only the Soul closes with the Gospel Truths by believing and assenting to them, but the Will is made to love, choose, embrace and joyfully entertain Christ offered in the Gospel ; when Men believe not the Gospel, or if they do, see no Excellency therein, and hence prize not Christ, the Heart is shut against Christ ; Faith is not formally the opening of the Understanding and Will to receive Christ, but it is such an opening of the Understanding as causes the Will to open also.



## S E C T. V.

*The Nature of Faith illustrated by the Expression of looking to the Lord Jesus, Isa. xlv. 22.*

**I**N John iii. 14, 15. it is said, *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on him, should not perish, but have everlasting life:* Which that we may the better understand, we are to consider what is holden forth to us, Numb. xxi. 7, 8, 9. to which the Evangelist John hath Reference, When the *Israelites* were bitten with the fiery Serpents in the Wilderness because of their Unruliness; so that many were grievously tormented and at last died; and for Remedy, when they cried to *Moses* hereof, lamenting their sad Condition, the Lord who either gives us what we ask or the equivalent, tho' he would not altogether remove the fiery Serpents, which was that which they sought, yet did appoint as sufficient a Remedy, and by which they might be helped to look to the great Saviour of their Souls, and therefore did ordain *Moses* to make a brazen Serpent and set it on a Pole, that all that were stung with the fiery Serpents might look thereunto, and by looking thereunto be healed and not die: A livelier Type of Christ, and the Manner he saves, can scarce be found again; and therefore doth the Lord apply this to himself, to this Effect that all such Sinners as are bitten, stung and tormented with the Venom of Sin, and in Hazard of eternal Death thereby, they are by Faith to look up to the Lord Jesus for Life and Salvation, and this is Believing, which that ye may the better understand, ye shall consider (in this looking to the Lord Jesus for Salvation, of which the *Jews* looking to the brazen Serpent was a Type) these Things.

(1.) That this Look of Faith is the Look of a miserable tormented Sinner that is in daily Expectation of Death; it was not every *Israelite* that would look up to the brazen Serpent, but they only that were bitten and

tormented by the fiery Serpents in the Wilderness and were dismayed with the Fears of a near approaching Death, these and these only was the brazen Serpent appointed for; it is true Sin hath bitten all Men, the old Serpent hath infected all with the deadly Poison of Sin, but all know not so much, their Conscience feels not the Pain and Smart of Sin, sometimes thro' Ignorance, sometimes thro' bewitching of the Pleasures of a present World, and lastly, thro' their presumptuous Conceits of something wherewith they heal themselves. Now such will not need Christ, *the whole have no need of a Physician*, they see already, and therefore will not come to him, they were never in Bondage, therefore they do not welcome their Deliverer; It is therefore the miserable Sin-tormented poor Creature that only can or will look up to the Lord Jesus; Faith therefore is a Look proceeding from a deep Sense of Sin and Misery.

(2.) That the Sin and Law-tormented Sinner's Help is in the Lord Jesus Christ, he is the brazen Serpent: As the brazen Serpent (the Object to which they were to look) was the Mean of God's Appointment for the Relief of these *Israelites*: so is the Lord Jesus sealed and appointed of the Father for the Salvation and Relief of Sinners, *John vi. 27*. The brazen Serpent was a Mean of Help to the poor *Israelites*, but it had no Vertue in itself to cure such as looked thereunto, it only helped and cured as it was an instituted Ordinance of God, as the Waters of *Jordan* did *Naaman* of his Leprosy; not in respect of any Vertue in the Waters themselves which was natural or concreated with them, but merely with respect of it's Appointment at the Time, the Lord concurring therewith supernaturally; the brazen Serpent did not cure as an herbal Medicine doth by a natural Operation: But the Lord Jesus hath Vertue in himself to cure the Soul's Diseases and Maladies: Christ not only heals as an instituted Ordinance of God, but has really in himself that is sufficient to answer all the Soul's Wants; here is a real Satisfaction to the Law in all it's Demands. The Law saith; *thou hast sinned and therefore must die*, here is faith

saith the Soul, in Jesus Christ is full Satisfaction to Justice for Sins against the Law; he carried these my Sins in his Body on the Tree; Oh! But the Law requires perfect Obedience in order to Life; and saith the Soul, Christ made under the Law fulfilled all Righteousness, there is Vertue in Christ to quicken, cleanse, comfort and strengthen the Soul, *Mark v. 30. vertue went out of him.*

(3.) The Lord hath appointed looking to Jesus Christ by Faith as the Mean to draw out this Vertue from Christ to the Soul; for tho' there be never so sufficient Vertue in any Thing for effectuating ought, yet cannot it work at a Distance, but there must be an Approximation (what-ever Folk talk of their wonderful sympatbetick Powders) of Actives and Passives, of the Agent and Patient: So hath the Lord for this Effect appointed us to draw near to Christ by Faith, that so our Souls being united to Christ may find the Vertue of that Fulness that is in Christ; therefore however Christ be a full Fountain, he cannot quench thy Thirst unless thou come to the Well and draw and drink; the Fire tho' never so hot will not warm or refresh any that is at a Distance therefrom: I know the Lord might save without Faith, he might pour in his pardoning, sanctifying, comforting Grace in our Souls tho' we never should have believed; But the Lord hath in his infinite Wisdom chosen Faith as that Grace which exalteth his own Grace most and abaseth Man above any other Thing whatsoever; for it is a coming out of ourselves altogether, as most miserable, vile and empty, to the Lord Jesus as All-sufficient, and *therefore is it of Faith, that it may be of Grace, Rom. iv. 16. not of works lest any man should boast*; for did it depend upon Love, Fear, Suffering or Doing which all in Some Sort give unto God, there would be some Colour for boasting but it depends upon Faith which gives nothing, yet which professeth nothing but Sin, Misery and Poverty but seeks, begs, comes for to receive and get all Things of mere Grace from another; there is likewise a Fitness in Faith above any other Grace, a Fitness either to justify, sanctify or quicken us above what is in any other Grace

Grace

Grace, both in uniting us to Christ, and making the Lord ours, and in regard of the Manner of it's Operation. Lastly, Faith is better accommodated to the poor Creatures Weakness, and Condition than any other Thing; as the poor tormented and stung *Israelites* with the fiery Serpents, for Pain and Torment were in case to do nothing else for themselves, only they might look from them when they could do nothing else; tho' never so weak (and tho' Faith be the Gift of God) yet may we believe and look to our Physician when we can do nothing else, the Sinner that cannot come may yet look to the Lord that he may draw him.

(4.) This Look of Faith is to Christ as suffering and dying, that as the brazen Serpent was lifted up on the Pole, when it was looked to, and to it as thus lifted up did they look, so must the Sinner that is wounded with Sin, look up to Christ as he is lifted up on the Cross, or to Christ as he hath satisfied divine Justice for the Sins of the World, which Death of Christ is thus represented, *John xii. 32. when I am lifted up I will draw all men after me*, this he said signifying the Manner of his Death; for Christ's Blood is the Channel thro' which all Good cometh unto us, and therefore, *Rom. iii. 24, 25.* it is by Faith in his Blood that we are justified; for by this Blood was Pardon of Sin and Heaven procured; and therefore can there be no Expectation of any Grace or Favour but thro' his Blood, *Zech. ix. 11. Heb. x. 29.* and therefore to this Blood doth Faith look.

(5.) Faith's looking to Christ as crucified, doth look to the Design and End for which Christ was appointed to die; for as the *Israelites* did eye the brazen Serpent, not as it was in itself but in it's divine Institution and Appointment for such an End, which was, that all who were bitten with the fiery Serpents should look up to it, and then that all who look up thereunto should be healed; and from this Consideration did their Expectation of Help arise; so must we in our Faith look to the Lord Jesus, not simply as he is the second Person of the Trinity God equal with the Father and so able to help us if he will,



but we must consider him as he is appointed and sealed of the Father for such an End; to give Life to as many as believe on him, holden forth for this End that all Men might believe on him; and *that all who believe on him should not perish but have eternal life*, John iii. 15.

(6.) The Believer in his looking to Christ by Faith as he is appointed of the Father, doth eye him with a particular Respect to his own Soul, he looks not on Christ only as a Saviour in general, but as a Saviour designed, appointed and instituted of God to save him, he seeth this End, Design, Appointment reach him (I speak not of God's secret Design and Purpose or End of the Worker, but of the Work which God likewise designs) that look as it is his own Salvation which is in his Eye in coming to Christ, and not anothers, or Salvation in general, and as it is Christ's Blood shed for them that can save them, so the Soul in laying hold on this Blood for Remission of it's Sins, doth consider Christ as appointed for him; for the *Israelites* not only looked on the brazen Serpent as it was a Mean of God's Appointment for healing of some, but as that Mean they themselves were concerned in, to look up to and be healed, and as their brazen Serpent for this Effect, it was their own Matters they minded.

(7.) As the *Israelites* when they looked up to the brazen Serpent in it's Use and Design and Appointment, and that as verily reaching them, did verily expect and believe to be healed; so I say the Soul who by true Faith looks to Christ lifted up for Remission of Sins, doth so behold and eye Christ as verily it is made thro' him to expect Salvation and Life, hence the very hearing of the Word gives such Joy: Oh it sees it's Life and Happiness in Christ.

But ye will say, How doth such a Look justify us, save or sanctify us? How doth Christ thus looked to by Faith justify and take away our Sins? ANSW. It justifies as a Mean appointed and ordained of God: He is *the propitiation thro' faith in his blood*; God hath so appointed that whosoever shall look unto the Lord Jesus for Salvation shall be saved; hence the Efficacy of this

Look

Look is some Way from God's Institution and Promise; and hence tho' Devils should look to him, yet would not their Look to him save them, because this brazen Serpent is not by divine Institution lifted up for them. But (2.) It's whole Efficiency is not from the Promise and Appointment (tho' partly it be) for Christ Jesus himself hath an ordinate Sufficiency and Vertue in himself to justify Sinners, because his Blood in it's End and Design was shed for the Sins of Mankind; and therefore is this Defence (Christ hath died for Sinners sufficiently) valid in itself, and fit to be pleaded for Remission of Sins; there is an intrinsical Merit and Vertue in Christ's Blood: God might have made any other Thing the Condition of Life and Justification, as to hear a Sermon, to elicit an Act of Love to God, but then should not this be in itself apt to justify but extrinsically only from the Promise and Appointment of God. There is likewise in Faith an instrumental Fitness to lay hold on Christ as crucified and judicially to plead it, that so we may be justified, that is, not in any other Grace; as the Hand is more fit and apt to grip to and receive any Thing than any other Member, so doth Faith more appositely become Advocate, and propone in this judicial Process this Defence of Christ crucified: Faith only can plead before this Court and lay hold on God's Covenant as is obvious to any.

## S E C T. VI.

*The Nature of Faith illustrated from the Expressions of eating the Flesh and drinking the Blood of the Son of God, John vi, 50, to 58.*

**F**OR clearing of this Metaphor, I shall speak to five Things which I suppose are contained in the Words. (1.) That as there is a natural corporal Bread by which our Bodies are nourished; so there is a spiritual Food, a heavenly Bread which came down from Heaven and which giveth and nourisheth a spiritual Life. (2.) That the Lord Jesus given of the Father to die for Sinners

ners is this spiritual and heavenly Food. (3.) That Faith is the Mean appointed of God for conveying of this spiritual Food, or that the Lord hath ordained and commanded that all who stand in need of Life should by Faith eat of this spiritual Food. (4.) That this spiritual Food so received and eaten by Faith doth nourish and increase Life. (5.) That the Life and Nourishment, which the Lord Jesus, received by Faith, doth give, is the most excellent Life.

I begin with the *first*, That there is a spiritual Food which begetteth and nourisheth a spiritual Life in the Soul; this is clearly supposed in the Words, the Life that this Bread doth give is a Life of Justification, a Life of Consolation, a Life of Sanctification, and a Life of Glory. I say, it gives a Life of Justification, for, being condemned by the Law, we are as dead Men; as the Lord said to *Abimelech*, *Thou art but a dead man*, Gen. xx. 3. for a condemned Man, is a dead Man in Law, and when we are freed from Condemnation and justified, we then live legally, and this Life can receive no Increase, but admitt Continuation; for tho' none are more or less justified according to the Measure of their Faith, yet doth God continue to justify us by the continued Acts of Faith. (2.) There is a Life of Consolation which this Bread doth give whereby being justified and reconciled by Faith, we are filled with Joy unspeakable arising from the Sense of our own-Happiness and blessed Privileges. (3.) Hence there is a Life of Sanctification and Holiness, for the Heart being filled with the Love of God, and strengthened with the Consolation of the Holy Ghost, is thereby fitted to forsake and overcome Sin, and strengthened to walk in all well-pleasing to God. And (4.) There is a Life of Glory in Part received here, 2 Cor. iii. 18. and fully hereafter.

(2.) That the Lord Jesus as God man given of the Father to die for Sinners, is this Bread which giveth Life unto the World. When the *Jews* heard there was Bread come down from Heaven that could give everlasting Life, they cried out, *Lord evermore give us this Bread;*

upon

upon which Christ told them that he himself was *the bread of life*, John vi. 35. Hence (1.) It is not in Ministers, Ordinances, Means, or Man's Free will to give Life, these all are but *broken cisterns that can hold no waters*; yea it is not in the Law; for if there had been a Law which could have given Life, Righteousness should have been by the Law; yea this Life flowing to us is not in God simply considered; I confess the God-head is the blessed Fountain of Life, *Psal. xxxvi. 9.* but as one saith, Sin hath stopped the Fountain that Sinners cannot approach to draw thereout. (2.) This Life is in the Lord Jesus the eternal Son of God, *in him was life*, John i. 4 John vi. 35. *I am the bread of life*; it pleased the Father *that in him should all fulness dwell*: It is as God-man that we have adoe with him; It is in him the Father is well-pleased. (3.) It is in Christ-man as crucified, he heals and draws as he is lifted up: This Life is in the Blood of Christ, *John vi. 51. the bread I will give is my flesh, which I will give for the life of the world.* Heb. ix. 14. Isa. liii. 5. it is as Christ died that he satisfied Justice, *He shall justify many, for he shall bear their iniquities; without this blood there is no remission of sins.* (4.) This Life is in Christ crucified as given, and declared, and holden forth in the Gospel to be the Saviour of Sinners, therefore we must not separate Christ and his Word from other, tho' Christ hath Abundance of Life, and that by his Blood he made Peace, yet is all this conveyed by the Promise, Word and Call of the Gospel; hence Christ is not the Bread of Life unto Devils because there is no Word of Grace, no Ministry of Reconciliation, no Call, no Promise to them, and therefore is this Fountain shut to them; thro' this Word of Grace it is, that Life streams to poor Mankind, hence it is called *the ingrafted word*, James i. 21. This is that Glass in which only we can see the Fulness of God and his great Love towards us. (5.) It is Christ's Blood shed for us, and his Flesh given for us, offered for us in a Sacrifice, and offered to us in the Ministry of Reconciliation, that is our Bread of Life; it is not a Saviour in general that saves me; Christ is not an Inclosure or



Piece of forbidden Ground, that only privileged Persons may repair unto, but he is a Fountain (not sealed) but opened for Sin and for Uncleanness, he is a Way, a Highway in which all may walk.

(3.) That Faith is the Mean by which we are Partakers of this spiritual Food; *he that eateth me, shall live by me*; as by eating we come to be nourished, so by believing which is eating, we come to be spiritually nourished; *Rom. iii. 25.* Christ is set forth as a Propitiation, but it is thro' Faith in his Blood; by Faith all that believe are justified, *Acts xiii. 38. Rom. v. 1. Gal. ii. 20. Hab. ii. 4.* *The just shall live by faith*; nothing can communicate it's Vertue to another Object, but by certain Means, or by Objects placed at such a Distance as it may get it's Influence; conveyed; ere Christ make our Souls to find his Vertue, we must draw near to him, as it was with the Woman with the bloody Issue, tho' there was Abundance of Vertue in Christ to heal her, yet behoved that Vertue to be conveyed by her Faith, and touching of his Garment: If a Man have a Discharge of a Debt for which he is arraigned upon his Obligation, tho' his Discharge is sufficient to acquit him in Law fundamentally, yet if he neglect to propound this Defence when pursued either by proponing none at all thro' Carelessness, or other slight Defences which are not relevant in Law, in this Case his Discharge will be of no Avail to him; but Sentence passes, and is executed against him, as if there was no such Discharge. So tho' Christ's Blood be sufficient in itself to answer the Demands of Justice, and a good Plea to the Sinner before the Tribunal of God; yet if you neglect this great Salvation, trample upon this Blood as an unholy Thing, lay not hold thereon, it will not save nor justify, nor give Life unto thy Soul: Now Faith is holden out to us under the Expression of eating, which is not (1.) A carnal external eating of Christ, as the *Capernaites* thought, and *Papists* still dream, *How can this man give us of his flesh to eat*, *John vi. 52.* It is not the feeding of the Soul on Christ by Love: I know the Soul feedeth on

Christ

Christ after the Soul is in Christ, *Cant. vii. 12.* But Love and Faith are distinct Graces, this eating is by Faith, nor is Faith a Compound of diverse Graces, as some think, for Faith is an homogeneous Grace. (2.) This is a spiritual eating, it is the feeding of the Soul, not of the Body on Christ, not by knowing and discerning him in a carnal Manner, nor is it the feeding on the Body of Christ in a fleshly Representation; but it's a feeding on the Body and Flesh of Christ truly, but in it's spiritual Vertue and Significancy; the Body of Christ as bruised for our Iniquities, and his Blood as shed for our Sins, and this is to *discern the Lord's body.* (3.) There is a spiritual Hunger presupposed in this eating and drinking, unless there be Hunger in less or more, there cannot be eating well. I know Faith formally is not hungering after Christ; but Hunger is so requisite a Disposition to all true Faith, that there can be no true justifying Faith without it. (4.) As in the natural eating you see there is a taking of the Food that is eaten, a drawing near to it, a receiving it with the Hands and Mouth: So in Faith the Soul doth not stand at a Distance with Christ, doth not say as *Simon, What have I to do with thee? I am a sinful man;* but there is a meddling with Christ, a stretching out the Arms to him. *Rev. xxii. 17. Whosoever will let him take of the water of life freely.* (5.) In eating we not only take, handle and receive the Food that is before us, but we take it to ourselves to eat, and this Faith doth by particular Application: It's not then an Assent to the general Truths of the Gospel, but it is a particular Assent to the Gospel, and that for the Soul's own Salvation, a common Carrier and Porter doth apprehend and handle our Trunks and Bags, but it is not for himself he takes them, he doth not meddle with these Things as his own; but the Believer medleth with the Privileges of the Covenant as his own, with the Promises as made to him, with Christ as his Saviour. (6.) In eating there is a chawing with the Teeth, by which the Meat is made meet for Digestion; so Faith not only at first snatches at Christ and swallows

him down as it were, but Faith considers Christ particularly in all his Offices and Ends, feeding and strengthening itself with every Thing belonging to or in Christ.

(7.) In eating there is a Relish and Pleasure; so Jesus Christ received by a true, lively Faith is sweet unto the Taste, he hath a goodly Relish to the Taste of a humbled, wearied, self-destroyed Sinner, his Flesh is Meat indeed to such; *I sat down under his shadow with great delight.*

A dead presumptuous Faith is a dull, tasteless Faith. (8.) As in eating there is a Nourishment and Strength conveyed to the natural Body; so in the spiritual feeding on Christ there is a real Nourishment conveyed by Faith to the Soul, and this brings me to the *fourth* Thing, viz.

(4.) That the Vertue and Life which is by Christ Jesus is communicated to poor Sinners; *He that eateth me, shall live by me*; that is, he shall be justified, comforted, sanctified and glorified. (1.) Faith justifieth and sanctifieth as by it we are united with Christ. As by Marriage the married Persons have mutual Interest in all that belongs to one another; so by Faith being united to Christ, and legally one with him, hence we have Interest in all that is his, his Justification, his Merits, his Righteousness, his Death whereby the Law is satisfied, of all which we are possessed by Faith. So that now his Righteousness is our Righteousness; and as he was thereby justified, having fulfilled all Righteousness, *1 Tim. iii.*

*16.* so are we partaking of the same Righteousness thereby likewise justified; and as we are really united to Christ, so doth there a real Vertue from this quickening Spirit proceed to heal our Souls, *1 Cor. xv. 45.* that our Souls may thereby partake of the vivifying Vertue that is in Christ: It is necessary that by Faith Christ be applied to us, that so beholding him we may be changed into the same Glory, *2 Cor. iii. 18.* (2.) In regard of the gracious Promise of God made to Faith; for Faith doth not justify us as it simply unites us to Christ; for Love, Fear, Joy and other Affections when terminated to Christ do truly unite the Soul to Christ (as there is an Union betwixt all Acts and their Objects to which they are terminated)

minated)

minated) yet is not the Soul justified by loving of Christ, and the Reason is, because, tho' these unite the Soul unto Christ, yet not by such an Union as uniting the Lord Jesus mutually unto the Soul again, and so makes the Lord truly and legally ours, and gives us Interest in him, because the Promise of Justification is not made to love or fear, for then were it of Works, nor is Love the appointed Mean of Justification; and if there were no Offer or Promise of Christ, tho' we should particularly apply Christ to ourselves, our Faith would be Presumption, it would not make Christ ours. (3.) Faith hath that Influence on our Justification, as an Advocate pleading hath on the Sentence of Absolution for his Client, when the Soul is charged with Sin and Guilt; Faith as an Advocate appears and propones the Lord Jesus and his Satisfaction, and the Act of Grace thro' him, which being relevant in the Law taketh away the Indictment, and the Lord the righteous Judge passeth Judgment accordingly: For we are not formally and juridically justified by Faith as it doth unite us to Christ, and so enjoy and have a perfect Righteousness in him, which answers the Tenor of the Law by which we are materially justified; for Justification being a foriniscal or juridical Act, it must be by Means of some Law-Act, a foriniscal Court-Act, and it being by Faith, and this Faith as closing with Christ, being no foriniscal Act, hence it is such a closing with Christ as likewise doth some Way judicially, and in Judgment as it were plead from Christ's Righteousness laid hold on to be justified, and so I oppose Christ and his Satisfaction to all that the Law hath to say against him, and for obtaining of all it stands in Need of, and hence, *Rom. x. 13. Whosoever calls upon the Name of the Lord Jesus shall be saved*: It's the Apostle's Scope to prove Justification and Salvation by Faith in Christ's Righteousness; now it cannot be rationally supposed that the Apostle would prove his Point by this Citation, which is out of *Joel ii. 32.* unless calling upon the Name of the Lord did signify something else than a naked Invocation and Adoration of God by Prayer; for certainly Prayer



er is not formally Faith, and so Salvation by calling upon the Name of the Lord in this Sense could not prove Salvation by Faith; and therefore is the calling upon the Name of the Lord there expressed, a judicial Calling, even an appealing to the Name of Christ for Salvation; and it is the same Word that is used, *Acts 25. 11. I appeal unto Caesar*, [*Gr. epicalumai caisari*], in *Rom. x. 13.* It is [*Gr. epicalustetai*] and may be rendered, whosoever shall appeal unto the Name of the Lord Jesus, or to the Court of Grace, renouncing all other Defences, and betaking himself only to this, shall be saved or justified; and this is Faith acting forinsically. Faith acts in all materially and implicitly, tho' not possibly in all at all Times so expressly, and for the same Cause I think the *confession of the mouth unto salvation*, in *Ver. 9, 10.* is not meant of Confession of our Faith, and Profession either at Baptism or when called by Persecutors to own and stand to this Principle, by a bold Confession of his Principles notwithstanding of all Hazards; for then our Justification should not be thro' Faith only, but thro' Faith and Confession of Christ, and so there should be two distinct Conditions, one of Justification, and another of Salvation, believing of Justification and Confession of Salvation; but I rather look on Justification and Salvation to be one Thing diversly expressed, and Faith and Confession with the Mouth to be one Thing likewise diversly signified, so as our Confession were Faith expressed by the Mouth publicly and judicially before God's Judgment-Seat in the Conscience when the Soul is arraigned for Sin, acknowledging that the Man hath no other Thing to say for himself but the Grace of Christ tendered in the Gospel, and confessing and owning this as his only Plea in Law, acknowledging all his Righteousness to be but filthy Rags, and the Righteousness of Christ freely imputed to be all he pleads, or upon Account of which only he sues for Justification. (4.) It hath Influence on the Life of Sanctification, in that Faith doth hold out to us the Evil and infinite Demerit of Sin, and woful Effects thereof, for Faith sees our Sins as Murderers of the Son

of God, and seeing and believing this hates Sin; Faith likewise as the Soul's Eye sees the Effects of Sin on ourselves, how it dishonours God, and separates us from him. (5.) It contributeth likewise to our spiritual Life, in as much as by it the Soul seeth the Glory and Advantage of Holiness, and this draws the Heart, he had Respect unto the Recompence of Reward; Faith likewise seeth the Suitableness of Holiness to the State, it is thro' this Faith translated into *Rom. vi. 14. Sin shall not have dominion over you, because not under the Law, because dead to Sin, and made Servants of Righteousness; hence the Grace of God teacheth us to deny all ungodliness and worldly lusts.* (6.) It contributeth to this spiritual Life, by working by Love, as it is said, *Gal. v. 6. for Faith seeing and believing the unspeakable Love of God, hath thereby the Love of God shed abroad in the Soul's Heart, and loving Christ because it believes Christ's Love, or that he loved first; hence is acted, yea is constrained to live unto God, 2 Cor. v. 14. The love of Christ constrains.* (7.) By filling of the Heart with Joy, Courage and Strength, by which it is lifted up in the Ways of the Lord, as *Jehoshaphat's Heart* was; for before Faith came, the Soul is shut up in the Prison of Unbelief, full of Fears and Sorrows, which so burden, confuse and astonish the Heart, that the Knees faint, and the Hands wax feeble; now Faith believing the good News of the Gospel, removes these Damps, enlarges and puts the Heart at Liberty, causing it to *rejoice with joy unspeakable, and full of glory, 1 Pet. i. 8. And this joy of the Lord is our strength, Neh. viii. 10.* And thus you see how this Food received by Faith, is made spiritual Nourishment to the Soul, both of Justification and Sanctification; and as *Jonathan* when he tasted a little Honey had his Eyes opened and was strengthened; so when the Soul tastes of the Bread of Life it is strengthened; and therefore I conclude, that Faith not only justifies us declaratively, evidencing to us our fundamental or eternal Justification, as some *Antinomians* say, but doth really effect our Justification; nor yet doth Faith justify merely conditionally

tionally as others say, but likewise instrumentally, whether as an active or passive Instrument I now dispute not.

(5.) That this Life communicated by Faith is the best Life, appears in these Particulars shortly. (1.) In that it is the Soul's Life, as much as the Soul is preferable to the Body, as much is the Life of the Soul more excellent than a natural Life, this Life is a spiritual Life. (2.) This Life is the Life of God; hence some are said to be *aliens to the life of God*, and therefore it must be an excellent Life. It is not only a Life from God, for so is all Life, and Motion, and Action, but it's the Life of God, such a Life as God hath, a holy, spiritual, glorious and most blessed Life. (3.) By this Life we converse with God, Christ, and *spirits of just men made perfect*, these that are naturally dead do no more speak with, dwell or have Communion with the living, but the living are admitted to all the Comforts of this Life, to talk, speak and converse with Men in the Land of the living; spiritual Death in Trespasses and Sins doth cut us from conversing with God, cuts us from all spiritual Comfort and Happiness, and shuts us up in our Graves as it were, but now being quickened again by the Bread of Life, we are admitted into the blessed Fellowship of the blessed Father, Son, and Holy Spirit, to the Fellowship of *the spirits of just men made perfect*, 1 John i. 3. Heb. xii. 22, 23. with whom we converse, have Union, Communion and Fellowship. (4.) This Life is secured in Christ, Col. iii. 3. *Our life is hid with Christ in God*, here it is secured; *Hence because I live, ye shall live also*. Adam had an excellent spiritual Life, but tho' he had this at first communicated from God, yet had he this Life in himself, it was not preserved in God, but depended on his own Free-will as to Preservation, hence Satan conquering Free-will, he took away this spiritual Life, but now our Life is better secured, it is *hid in Christ with God*, Satan can assoon overcome Christ, as he can win at our Lives now. (5.) Hence this Life is everlasting, enduring for ever, *John iv. 14. Flowing unto everlasting life*; the natural Life is but as an Hand-breadth, at  
most

most but fourscore Years, and soon pass away, but this Life is eternal; *he that cometh to me shall not see death.*

(6.) It is a perfect Life, mixed with no Death and Sorrow, our Lives are and may be made bitter with manifold Sorrows which are Shadows of Death, but this Life which the Son of Man giveth is a pure Life, a Life of Joy and Gladness without Sorrow; it shall be so, tho' now by reason of manifold Temptations we are in Heaviness for a Season, this is therefore the best Life.

## S E C T. VII.

*The Nature of Faith illustrated, from the Expression of laying hold on the Lord's Strength and Covenant, Isa. xxvii. 5. & lvi. 4.*

**I**T is said 1 Kings xx. 31, &c. that the Men sent from *Benhadad* to *Ahab* to treat of Mercy with him, having heard of the merciful Nature of the Kings of *Israel*, did diligently observe whither any Thing would drop from him while he was speaking, and did hastily catch it; It is so with the distressed poor Sinner, God is so far above Man and all Creatures, that nothing could be challenged as Debt from him; *for who hath given him, and it shall be repaid?* It pleased God, who is under no Terms with his Creatures, voluntarily to enter in Covenant with them, of bestowing Happiness upon Condition of perfect Obedience; Had *Adam* performed the Condition, he might have laid hold of the Covenant of Works, for having the Benefit promised made out and fulfilled to him; but Man failing herein, and out of all Capacity of benefiting himself by any Covenant of Works, but lying in the very lowest Pit of Misery, having nothing to support or comfort him, no Rope let down by which he might come out; it pleased the Lord, rich in Mercy, by *Jesus Christ* to come once more in a Covenant of Grace, in Terms of communing for Life with the Sinner, suitable every Way to the Case of the poor miserable Sinner, who hearing that *Zion's King* is merciful,  
and



and giveth liberally, which he manifests in the Offers of the Gospel, comes therefore to hearken to what he speaks, to observe that if any Thing come from him, he may hastily catch it; And behold this merciful King who giveth liberally, doth graciously and willingly (if we may so speak with due Reverence) insnare himself by the Words of his Mouth in the free and great Offers of himself in the Gospel, and of Purpose that indigent poor Sinners may catch at what he saith, and lay hold on his Words, and take an holy Advantage of him; when therefore the distressed humbled Soul, from Sense of Misery catches at the Word of Grace in the Gospel, and casts itself on this, when renouncing all Defences from the first Covenant, it wholly betakes itself to the second, desiring to be heard at the Court of Grace, and applying thereto, this is laying hold on God's Covenant, and on his Strength.

## S E C T. VIII.

*Of the Expressions of trusting on God, resting on the Lord, hungering after Christ, and marrying of Christ.*

**I** Shall speak the less of these, seeing I find the Import of them as they express the Nature of Faith already cleared under other Notions.

Trusting on the Lord, or leaning on the Lord, is the common Expression of Faith in the Old Testament, to which *believing on the Name of the Lord Jesus* doth answer in the New Testament; There is a trusting on God which is a moral Duty, for *Adam* before the Gospel was revealed; before the Fall, was bound to depend on God's Power, and Goodness for continuing of his blessed Estate with him, and after the Fall he was bound no doubt to trust in God's Mercy and Compassion, some Relicks of the Knowledge of which were left on his Soul; and all are bound to this trusting in God as it is a moral Duty even these who never heard the Gospel. This then cannot be that Faith by which we are justified, Evange-

ical Trusting on the Lord is another Thing. In regard of the Act it may be the same, but evangelical Trusting hath a different Object, viz. Christ Jesus the Covenant of the People crucified and made Sin for us, of which Nature could reveal nothing. And as the formal Object of evangelical Trusting is different from the Object of Trusting as it's a moral Duty, so is likewise the material Object; a possible Salvation, a *maybe*, is the most that all without the Gospel have, as to the material Object of their Faith; and absolute undoubted Salvation is only holden forth in the Gospel. And therefore we would understand and observe that in this Expression *Trusting on the Lord* there is an Ellipsis, something understood, viz. that good Thing for which we trust on the Lord, or which we expect from him, the *bonum quod*, and this is Life, Salvation, Justification, and this is it which is in the Soul's Eye. This trusting in God is the Soul's outgoing to Christ for Salvation by Faith, and while the Soul doth go out, it is supported by the Name of Christ on which it leans while it is coming from the Wilderness of Sin and Misery, and is refreshed and quieted from this; hence Faith is called a *trusting and staying upon the Lord*. Man first looked for Life and Happiness, but it was from the World or himself, these were the Stones that upheld his Confidence, on which his Soul leaned and got rest; but these being broken, and no Expectations from God as a Creator, and the Gospel being revealed, the Soul from this Turret is made to see it's Salvation, and while it is going out after it, it is supported and stayed and strengthened by the Name of Christ.

Resting on the Lord Christ, as I said in the beginning, is rather a Fruit of Faith than formally Faith itself, we first take the Staff in our Hands which is Faith, and then leans on it, and rest ourselves on it; Hungering after Christ I count rather a Disposition to Faith than Faith itself, as Hunger after Meat is not eating, so neither is Hunger after Christ, or Willingness to take him, our taking or eating of Christ, which is by Faith; I grant it

it is necessary to Faith, and a Disposition to it, and I grant it so far agrees with and partakes of the Nature of Faith, that it is the outgoing of the Soul from itself and all other Creatures, to another for Help; but Faith faith something else besides; The Act of Faith and it's Manner of Tendency is distinct from the Acts of Hunger and Desire; Faith takes, Hunger seeks; Faith supposes it's Object present, Desire and Hunger apprehend it distant; and therefore desires and pursues for it; Faith rejoices in a present good, Hunger laments an absent Good and seeks after it.

Marrying of Christ is indeed an Expression by which Faith is holden out to us; for as by marrying, two distinct Persons are united, come together, and made one, and not only so, but by vertue thereof, there is a mutual Interest they have in one another; so Faith uniting unto Christ and accepting of him as our Lord and Righteousness, because offered as such unto us, he becomes ours, and we and all our Sins are his, which being transferred on him, and his Righteousness to us, <sup>this</sup> this mutual Substitution of Christ for us, and we in him, we become justified; altho' Faith hath with it the Consent of the Will to have Christ, which is the constitutive Act of Marriage among Men, yet is not this Consent of the Will the constitutive Act of Faith, or of the Soul's marrying to Christ by Faith, for, Application of Christ, which hath Consent of the Will with it, unites the Soul to Christ, and not the Consent of the Will, which is an Act of Love, but logical Accuracy I think should not be much contended for, Let us have the Thing itself, and whatever be our various Conceptions and Notions of it, there is less Hazard.

*Glory to GOD in the highest, and on Earth Peace  
and Good-will towards Men.*



9. 1679.

F. I. N. I. S.